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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, JULY 13, 1844. VOL. XXIII.—NO. 28.

For the Register.

NATURAL THEOSOPHY. NO. III.

THE ATOMIC DOCTRINE.

The Atomists of antiquity were of two descriptions; the Theistic, and the Atheistic. Of the latter only shall we speak, in the present connection, and limit our attention to two of them, Democritus and Epicurus. Both of these men, were disciples of the older philosopher, named Leucippus; but of whose system we have not a definite and detailed account.

Democritus was a native of Abdera, in Greece; born 462 B. C. and died 361, at the age of 99 years. Epicurus was born 342 B. C., at Gargettus, in the vicinity of Athens, and died 270 B. C. aged 71. The former of these philosophers, having a considerable patrimony, expended the whole of it in travels and residences abroad, for the sake of knowledge. Egypt, Chaldea and even India, are said to have been visited by him. On his return to Abdera, his inheritance was totally exhausted, and he was in danger of disgrace, it being a law of Abdera, that whoever, having had a patrimony, died pennyless, should not be honored with *burial*. From this much dreaded dishonor, however, he soon extricated himself, by instituting an Academy, in his native town, and delivering lectures, by which means he became a man of wealth and high reputation. He is said, not only to have been devoutly respected, but also to have been greatly esteemed and beloved.

His philosophy may be briefly described as follows:—'Something can never come from nothing; there must therefore, be something which is eternal. Of this character are atoms and space. Atoms, to move and act; space, for them to move and act in. Space is empty and illimitable; atoms are solid, having figure or shape, magnitude or size, and gravity or weight. These atoms were all of one quality; and they were all eternally moving; they moved not in strait lines, for so they would never come in contact. Epicurus supposed that their direction was *almost*, though not quite, rectilinear. When atoms of different sizes come in contact, they formed combinations, provided the right 'arrangement' happened. A certain *arrangement* made one kind of body, another arrangement constituted a different kind of body. The bodies which are the heavlest and solidest have the greatest amount of atoms in them. Light and soft bodies are composed of round and light atoms, having many and large vacuities in them. That which moved the atoms, was, according to Democritus, *necessity* or *fate*; but according to Epicurus, it was *gravity*. Democritus, though he attributed gravity to atoms, did not regard it as the cause of their motion. But the gravity of these philosophers, and indeed, that of all ancient philosophy, was a different thing from the gravity of Newton and of modern astronomy. It corresponded with *the popular notion* of weight; always tending downward, in the same direction. By a slow, and immensely long process, a chaos of bodies was at length formed. The gravity of *bodies* would now cause them to move, though the gravity of *atoms* would not. The heaviest bodies sunk down the lowest, and formed the foundations of the earth. Bodies become lighter from the bottom of the earth to the top of heaven. Fire is the lightest of all substances, yet even this has weight, and is pressed upward by the heavier substances underneath it. A certain *arrangement*—a word of great importance in the atomico-atheistic system—of the finer atoms formed the different *constitutions* of vegetable and animal life. And these have the power of propagation. There was no design in the production of the world, nor in the formation of animals. A creature's feet were not made for walking, nor his eyes for seeing, nor a man's hands for working; but being fitted for these purposes, instinct and reason turn them to certain accounts and uses. They taught that the earth was a round, horizontal plain; that there were no *antipodes*, that the under side of the earth rested upon air, that there are innumerable worlds in the universe, that the stars are nearer the earth than the sun, which moves slower, and the sun nearer than the moon, which moves the slowest, that there are sub-gods who reside in the air, but no self-existent and supreme divinity.

It may seem very strange to us that men of sublime genius, discriminating judgment and good moral sensibilities should embrace views which appear to us so unreasonable and absurd. It is, however, but justice to say, that they cut the gordian knot in *one place*, and we cut it in *another*. They resorted to *necessity* for the existence of the world, we resort to it, for the existence of God. To them, *the world* was the mystery, to us, *God* is the mystery. We do not stop at the ocean of mystery until we are *compelled;* they stopped *before* they met with the necessity of compulsion. It is *practicable* to go back of this world for its cause, but it is impracticable to go back of, or beyond, God for the cause of his existence.

But though Leucippus, Democritus, and Epicurus were Atheists, it does not appear that they were immortal men. Their opponents, the Stoics, maligned them as being unprincipled and licentious. But the charges are obviously unsupported. They were, doubtless, as honest in their mistakes as other men are in their's.—Some of the moral doctrines and maxims of Democritus are the following: 'He who subdues his passions is more heroic than he who vanquishes an enemy; yet there are men who, while they command nations, are slaves to base pleasure. It is criminal, not only *to do* mischief, but also *to wish* it. He, who enjoys what he has, without repining about what he has not, is a happy man. The sweetest things become the most bitter by excess. Every man is under some necessity, either of *being* good, or of *seeming* to be such. Do nothing shameful, even when alone; but revere yourself as much as you do all mankind, as much as you do the whole world. Every wise man is a citizen of the whole world. One great difference between a wise man and a fool is, that the former wishes only for things *possible*, but the latter desires *impossibilities*. The first office of prudence is, *to prevent* injuries; the second, where the first fails, is, not *to return* or revenge them.'

From the instructions of Epicurus, we take the following: 'the end of living is happiness. Most men, however, fail of attaining it, because they make mistakes, both of its *nature*, and of the *means* to be used. Though pleasure or pain is the standard or measure of good and evil, yet pleasure is not always to be sought—nor pain to be avoided, but it is the office of reason to distinguish and compare, in such a manner as to choose what, on the whole, is the greater good. A wise man will be sober, temperate, modest, and continent. It is thus that he avoids the diseases, the disappointments, the infamy, and the destruction which are incurred by the vicious!

All this is very well, as far as it goes. But there is wanting a deep and pervading sentiment of *moral obligation*. The Atheist has no true, healthful *conscience*. He cannot have that 'fear of God which is the beginning of wisdom.' If he do not make a mock at sin, yet he will often make but a trifle of it. Living without God in the world, he is a lover of pleasure rather than a lover of goodness. S. F.

For the Register.

THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

It appears, from the late communication of the Secretary of this ecclesiastical body, that there are *two* Societies instead of *one*, as we had supposed. The two Societies, however, seem to be but one organization, 'a wheel within a wheel,' both actuated by the same spirit, both governing themselves by one rule, and this rule emanating from the Convention. By this rule, none are to be recognized as Congregational ministers, except those who actually sustain the relation of Pastor to a Church. It is not, however, an *acting* Pastor. A man may be an *acting* Pastor to a Church, but yet not be a minister within the Convention's rule; or he may be a Senior Pastor, retired from service, and all the active duties of the office devolving upon his Junior Colleague. Yet he is a minister within the rule of the Convention.

We have now to inquire, why it is that the Convention's rule is so arbitrary and exclusive? Why does it differ from the rule of the Churches, and from the rule of the Commonwealth? It does not coincide either with the ecclesiastical, nor with the civil law. According to the former of these laws a man, regularly dismissed from his pulpit, still remains *a clergyman*. He administers the ordinances of Baptism and of the Communion. It is accounted regular, and ecclesiastically legal, for him to do it. Thus he continues to be *a minister*, by the provision of the law of the Churches. And he not only administers the ordinances of the Gospel, but he also officiates at the solemnization of marriages. Thus he is recognized as *a minister* by the law of the State. He is, moreover, admitted to sit in Associations and Councils *as a minister*. He continues to be styled 'Reverend,' the same as previously to his dismission. And if he be a Congregational minister within the purview of the laws of the Churches and of the Christian community and of the Commonwealth, why should he be excluded by the law of the Convention?

'But the Convention possesses the right to make its own rules.' We grant it; and those rules should stand on just principles. But is there propriety and justice in excluding those from the privilege of being accounted Congregational ministers whom the law of the State and the law of the Churches admit? Why was not the late Dr. Noah Worcester *a minister* in as true a sense, as the late Dr. Channing? Neither of them, at the time of their decease, was an acting pastor. Yet the Convention's rule admitted the latter, but excluded the former. Why should not Dr. W., have been allowed a vote in the Convention as well as Dr. C.? And if Dr. W. had left a widow, or orphans, who needed the charities of the Convention, why should they be denied? And on what ground of propriety and justice has it been, that the widow of the late Rev. Mr. Allen of West Bradford has been admitted a beneficiary of the Society, while the widow and orphan of the late Rev. Mr. Rich of West Salisbury has been denied? Mr. Allen had not been the laboring Pastor of his Church for many years previously to his death. The work was devolved on his Colleague and he left to his widow the use of property which enabled her to make an eligible living without the Society's aid. Mr. Rich labored *painfully* until disease and debility compelled him to desist. The interval, between retirement and decease, was much shorter in the case of Mr. Rich than it was in the case of Mr. Allen. Mr. R. left no property for the use of his wife and little daughter only three years old. Mrs. R. with delicate health has been thrown wholly upon the resource of her own industry to support herself and her child. She is a very capable and excellent woman and has labored much beyond her strength. Her case has been repeatedly laid before the Society's Committee. But they have 'passed it by on the other side,' with the brief remark, 'Mrs. Rich's case does not come within the compass of our rule.' As this Committee consist of good ministers, 'all of them honorable men,' it might be presumed they had good reasons for their measures and conduct. But to us who 'look at the outward appearance' and are interested in the thing, the whole matter is mysterious and inexplicable. Why the Convention's rule, defining a minister, should be different from the Churches' rule, and that of the Commonwealth, we cannot understand. Why the widow and orphan of a poor, yet pious and respectable minister, dying without a parish and a salary, should be excluded from a charity to which others are admitted, we do not comprehend. We are glad, however, to find that the subject is receiving some attention. The Convention has appointed a Committee to examine and report upon the rule. The Committee, we believe, consist chiefly of the same Rev. gentlemen, who either *made*, or *last revised*, the very rule under consideration. It is, therefore, important that the subject should be publicly agitated and candidly discussed, that they [the committee] may have the advantage of knowing the views entertained by their brethren; that the considerations, pro and con, should be set forth and impartially examined. It was not regarded as a trivial matter, in the primitive Christian Church, that one class of widows were neglected in the daily dispensations. It is a Christian virtue to be 'without partiality.' If the Committee shut their ears against the requests of those who are the most needy, and as well deserving as others whose petitions *are* heard, to whom shall they go for help? To whose tender mercies are they turned off? Is it right, in Christian principle, to refuse help when it is in our power to afford it? 'Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, go, and come again, and to-morrow I will give; when thou hast it by thee.'

The only good effect of witholding from one class of needy widows and orphans is, that the other part may have the more. But to act on this principle is acting *partially*. And is not partiality a vice, forbidden by the express precept of the Gospel? The Convention of Congregational ministers in New Hampshire, notwithstanding they have no permanent fund, while that of Massachusetts has more than $60,000, do not recognize our rule of restriction. With them, the only question is;' Do the widows and orphans belong to the household of Levi? Are they of the ministerial household? And what both the civil law, and the ecclesiastical law, recognize as ministerial, they decidedly admit and confirm.

There, probably, never has been a treasury of charity more liberally supplied than that for the benefit of the Congregational ministry in Massachusetts. 'There is much money in the cheat.' And all the donors of this $ 60,000, doubtless contemplated no restriction in its disbursement, except what is implied in the designation; 'The widows and orphans of deceased Congregational ministers, in need of charitable aid.'

Amesbury, June 11. S. F.

REFORMERS, FELLOW LABORERS WITH CHRIST. A Sermon delivered to the Second Congregational Society, at Nantucket, on Sunday, May 26th, 1844. By WILLIAM HENRY KNAPP, Minister of the Society. Published by Request. Boston: James Munroe & Co. 1844.

The real subject of this sermon, though it is not stated in so many words, is the connexion between the pulpit and the great social movements and reforms of the day,—a subject not to be fully treated in the ordinary limits of a single sermon. The title of the discourse sufficiently indicates the views Mr. Knapp entertains upon this subject, and he has presented and sustained them with a good degree of ability and power. He seems to us sometimes to reason in a circle, and to begin and compass the circle in an opposite direction, would present an argument as fair and a result as conclusive. If there is any defect in his argument, so far as the pulpit is concerned, it seems to be this; it is founded on the supposition that the teachings of the pulpit, unless the preacher be active and prominent in specific measures of reform, will never be in advance of the prevalent standard of public opinions and morals. This we presume cannot be justly maintained. Opposition to specific measures, is not opposition to principles, and neglect of specific measures is not evidence of indifference to the great object those measures would accomplish. A preacher may never have joined an anti-slavery society, or taken any prominent part in the proceedings of the abolitionists, technically so called, yet his preaching may have served to imbue his hearers with the spirit of Christian love, with principles and feelings which would forever prevent their holding slaves themselves and prompt them to any sacrifices and efforts that promise to be effective in removing the curse and woe of slavery. So in relation to all public opinion societies,—societies formed to manufacture a given state of public opinion and through that to influence and control individual opinion and conduct,—a minister may not take a prominent part in these societies, or in their specific measures, yet the principles and spirit of his preaching may be far in advance both of the prevalent standard of public opinion, and of these associations and their measures, and may produce in the lives and hearts of his hearers, such holy fruits as shall prove that both he and they are fellow-laborers with Christ for the good of man.

But it was not our purpose to enter into an argument. We should not, we presume, on a clear understanding, differ much from Mr. Knapp. We thank him for this discourse. A faithful, earnest spirit breathes in it, giving pledge of his usefulness and devotedness in his office. We lay before our readers the following extract.

'Until the religious nature is better developed, until men see in religion the supreme good, it cannot become the supreme influence,—it cannot become the great source of all reform. In its present low condition, its character is determined, and its influence affected, quite as much by the state of society, as that of society is by religion.

Make people religious it is constantly said, by many among us, who are for keeping religion apart from all the other concerns of life,—make men Christians, and all the other reforms which are needed would soon follow. True, but the difficulty is to make them Christians. The same might have been said in our Savior's time. Make the Jews Christians, and Judaism will be abolished. But it so happened, that the Jews were not prepared to receive Christianity. Nor were the heathen nations, until Christianity was sufficiently heathenized, or brought down to a level with their low and sensual condition; until the time when, according to the historian, 'it was difficult to determine, whether heathenism was most christianized, or Christianity most heathenized.' Have any communities or individuals received, or can they ever receive, more of it than they are prepared to understand and appreciate? If not, then why should not its teachers feel as deeply interested in all the means of religion, as in religion itself? It is folly to expect the end without using the means; or to think that society is to be christianized merely by preaching Christian truth. Men already have truth enough to save them, if they were in a condition to apply it. Is not this a Christian nation? Are not the great truths of the Gospel everywhere preached and believed among us? Has not the doctrine of human brotherhood been proclaimed? Have not the duties of overcoming evil with good, of loving our enemies, of doing to others as we would that they should do unto us, been enforced and repeated, for ages, from every pulpit in christendom? Ay, have they not been received, and professed, too, by the people thus taught? Yet they are not, to any extent, practically applied. Nowhere on earth is man more neglected, degraded, and injured, by his fellow-man, than in these same Christian nations. Now why is this, if the mere preaching of these great principles alone can save men from this social injustice and oppression? We may state these principles with the power of demonstration; we may enforce them with the eloquence of angels, and men may assent to all we say; yet, under certain circumstances, they will continue to act as if they had never heard of them.

The reason of this is obvious. Such people are not in a condition to obey the truth. Physically and morally, they are incapable of acting up to their mental convictions. They are victims of the bad social and political institutions and influences under which their habits and characters have been formed, and which they cannot individually resist or remove. Go among the operatives, or the peasantry, of England, or among the mass of the people anywhere in Christian Europe, and teach them any theological truths you please; go, convert them to Christianity, as any of you understand it. Will that alone raise them out of their poor, ignorant, miserable condition? Go, convince these ragged, starving, suffering creatures, that men ought not to live for the things of time and sense,—that the great ultimate purpose of life, is the exercise and and development of the spiritual nature. Is it possible for them, while in their present condition, to live for this purpose, to make the advancement of their spiritual interests the paramount object of their lives! Are they not compelled, by the state of society into which they are born, by circumstances over which they have little or no control, to live for a different purpose, or die of starvation! Or the higher, privileged classes, the people's oppressors,—are they not acting against their light and knowledge, against their moral and religious convictions? If so, how is religious truth alone to make them relax the grasp of their avarice and oppression! Do they not already know and acknowledge that we all have one common Father, that all men are brethren, and that they ought to do to others only as they would have others do to them? Certainly they do. How then is the preaching, the reiteration of these truths, to produce the moral and social reform, which is there so greatly needed?'

We commend the following article to the attention of any who may openly deny the sufficiency of God's word, or may have secret misgivings as to the wisdom of relying wholly upon it. The narrative shows by what apparently trivial circumstances Divine Providence sometimes secures the greatest results. Instances of the kind might be more frequently witnessed, if Christians would honor their Bibles by practical illustrations of their faith in them. Dr. Baird, the author of the piece, was for a considerable time laboring in France in connection with a Society organized to promote vital religion in those countries where it once prevailed.

[Sabbath Recorder.

THE CHEVALIER OF THE LEGION OF HONOR AND THE BIBLE.

On a Sunday in the summer of 1835, while attending the French Protestant Chapel in the city of Paris, which with my family I was in the habit of frequenting when not occupied in preaching, a gentleman and his wife came in, and took seats immediately before me. My attention was soon called to the appearance and conduct of these persons. They acted at first, like those who had not been in the habit of attending a place of public worship. Everything seemed strange to them. But when the service commenced I remarked that they listened with deep attention. During the sermon, as well as the sweet hymns which were used on this occasion, tears in abundance rolled down their cheeks. The text was, 'I have set the Lord always before me.' The minister was the excellent pastor, Audebez, one of the best French preachers in Paris. Sunday after Sunday, they came to the chapel, until they could no longer forbear to speak to Mr. Audebez, and ask him to visit them. He went, and they told him the following history of their lives.

Having a little property, they lived with great simplicity in a retired part of the city, devoting much of their time to reading, and seeking such amusements as that great capital so abundantly furnished to prevent men from thinking of their immortal interests. Year after year thus passed away. They frequented no church, for their minds were imbued with the infidelity which prevails among so many of their countrymen.

One day, the Chevalier, as he passed through a street, saw a colporteur selling Bibles. Inquiring the price, he was struck with its being so inconsiderable. He resolved to purchase one. Carrying it home, he told his wife what he had done. 'Why did you buy it?' said she. 'Are you not aware that no one in France believes the Bible, especially in respectable circles?' 'That is true,' said he, 'but as it was so cheap, I thought I would buy it as a piece of antiquity, *comme piece d' antique*,' as he expressed it. With this explanation his wife was satisfied, and they sat down to its perusal. In their progress through the first part of it they were greatly amused with the old stories which they found. But while reading the book of Psalms, they became awakened to a deep sense of their sins; and then they began to read with earnestness. They read it through and through—they prayed to God to have mercy on them. Month after month rolled away. At length they found peace in believing, and immediately commenced the worship of God in their family, for they were wholly ignorant of the religious world.

As soon as they found Christ, they regarded it as their duty to inquire whether there were any in Paris who knew any thing of the wonderful religion which they had found in their Bible. For this purpose they went to a Roman Catholic Church in their neighborhood. It was High Mass. They tarried till the service was about half concluded, when the wife said to her husband, 'let us go home; these people do not know the Great God of our Bible.' They went home, and for months seemed to have given up all expectation of finding any one who was acquainted with this religion.

At length the woman having occasion to enter a shop to buy some article, endeavored to persuade the person who kept it to purchase a Bible. 'Oh,' said she, 'the Bible is a beautiful thing, *la Bible est une belle chose*.' As she said this a pious lady came in and added, 'Yes the Bible is a beautiful thing; but the preaching of the gospel is another beautiful thing.' 'I can readily believe it,' said the wife of the Chevalier, 'but where can one find it in Paris?' 'Oh,' said the other, 'if you will go to such a street,' giving the name, 'and to such a number, and ascend to the third story, you will there find a chapel, and may hear the preaching of the gospel.' They went the following Sunday, and there I met them under the circumstances just related.

How strikingly does this narrative illustrate the utility and importance of distributing the Scriptures! Here we find a family made acquainted with the great salvation by the perusal of the Bible. I have known an instance, in which one New Testament was the means under the divine blessing of the conversion of five individuals in a village in the eastern part of France. Who then that loves God's word, would not do all in his power, to place it in the possession of the millions who are destitute of it in France, and other Roman Catholic countries.

And what a convincing proof of the sufficiency of the sacred Scriptures to enlighten, convert and sanctify the hearts of men, when attentively read! Here we have an instance in which the reading of God's word without the aid of notes, comments, or 'traditions of men,' brought two souls to a clear knowledge of eternal life, and instructed them in the duties of a Christian family. What an illustration of the truth of the Psalmist—'The entrance of thy word giveth light, it giveth understanding to the simple.'

[Chr. Fam. Mag.

PILGRIM'S PROGRESS.

We clip the following from one of Mr Cheever's lectures on the Pilgrim's Progress. They are instructive paragraphs drawn from the trials to which Bunyan represents the pilgrim as exposed in the Valley of the Shadow of Death.

DISCIPLINE.

Sweet are the uses of adversity! In God's hand indeed they are; when he puts his children into the furnace of affliction, it is that he may thoroughly purge away all their dross.—Every pilgrim expects of Christ that by his love's constraining power he will subdue the sins and hidden evils of the heart, and give the soul rest and relief from its corruptions all the way of its pilgrimage. Yet every pilgrim in turn has to go through this Valley, has to learn by himself both the dreadful evils of his heart, and the power of temptation, and the greatness of deliverance by the almighty power and love of the Savior. He cannot learn this by hearing others tell it to him; God must teach him by the precious costly way of personal discipline. He can no more come to the stature of a perfect man in Christ Jesus without this discipline, than a babe could grow up to manhood without learning at first to creep, then to walk, then to speak, to read, to exercise all its faculties. The great discipline which we need as pilgrims is mostly the experience of our own weakness, and the art of finding our strength in Christ; but it is astonishing what severe treatment is oftentimes necessary to teach this, apparently the simplest and most obvious of all lessons, but yet the deepest and most difficult to be learned.

AN AWFUL PICTURE GALLERY.

When conscience takes a man in hand, and leads him up and down through the gallery of his own remembered sins, and stops at this picture and that, and points out shades and colorings that he never saw before, and sometimes darkens the room, and takes down a vivid transparency of guilt, and holds it before the fire to his vision, so that his past life seems to burn before him, it does not take long in such employment to make the room seem walled with retributive flames, and peopled with condemning fiends. Without the sense of God's forgiving mercy in Christ, such employment makes a man enter the Valley of the Shadow of Death, and there, though he may always have thrown ridicule upon these things among his boon companions, yet there, alone with himself, the sights which he sees, and the sounds which he hears are intolerable.

When the child of God, from whatever cause, wanders into this Valley, and has the face of God hidden from him, then the universe to him is covered with gloom; then the dead weight of anxiety, as the shadow of sepulchral mountains is on its spirit; he enters into darkness, and is wandering on the borders of despair. God hides his face, and we are troubled. The gloomy, awful solemnity and coldness, that like a twilight pall enshrouded the earth in a deep eclipse of the sun at noonday, making all nature shudder, and the animals to cry out with terror, do faintly image forth the spiritual coldness and gloom of the soul, when the face of God is hidden from it. That eclipse forebodes to the soul the blackness of darkness for ever. Hence the earnest cry of David, 'hide not thy face from me, lest I become like them that go down to the pit.'

TENDENCY TO SUPERSTITION.

The foregoing considerations suggest another strong objection to prelacy;—its tendency to superstition.

It is indeed a besetting sin in man, to give a mis-direction to his religious feelings, by a veneration for objects which are worthy of none; or by an *inordinate* reverence for what is venerable in religion. Every religious ceremony, however appropriate, is liable to degenerate into a mere form, and consequently to become superstitious. But this danger is immensely increased by the multiplication of rites and forms. The attention given to them soon becomes inordinate, extravagant, superstitious. The superstition increases in proportion to the number and insignificance of the objects which are invested with this religious veneration. But is there not much in the Episcopal system, which is justly included in this category? This profound veneration for saints and saints' days, and for things that have been the subject of Episcopal consecration, this punctilious observance of festivals and fasts, this scrupulous adherence to the rubric, and the letter of the prayer-book, this anxious attention to clerical costume, to attitudes and postures,—what is it all but superstition? giving a religious importance to that which has nothing to do with heartfelt and practical religion? Even the bishop of London, in a late charge, while he professedly condemns the Oxford superstitions, expresses great anxiety that the rubric should be closely adhered to, wishes all his clergy to preach *in white*, sees 'no harm,' in two wax candles, *provided they are not lighted;* and approves of the arrangement 'lately adopted in several churches, by which the clergyman looks to the *south* while reading prayers, and to the *west* while reading lessons!'

Episcopacy encourages, indirectly, if it does not directly inculcate, the notion of a *vicarious religion*. Ancient prelacy transformed the minister of Christ, under the gospel dispensation, into a Levitical priest. By this means the Christian religion was changed into something more resembling Judaism or Paganism, than Christianity. The priesthood became a distinct order, created by the appointment of God, and invested with high prerogatives as a vicarious propitiatory ministry *for* the people;—the constituted medium of communicating grace from God to man. The nature of the sacraments was changed. The sacramental table became an *altar*, and the contributions of the people an *offering* to the Lord. Papacy has held firmly to this doctrine of a vicarious religion down to the present time. Indeed no small share of the corruptions of this 'mystery of iniquity,' originated in its false idea of the Christian ministry.

Protestantism at the Reformation was but half divorced from this delusion, and the indications of this principle are still manifest in Protestant Episcopacy. The very name of '*priest*' is carefully retained, one of the second order is not a minister, a presbyter, a pastor, in the ritual, but always a '*priest*.' The bishop is a reverend, or right reverend father in God. And then that clerical grace which flows only through this appointed channel of communication between God and man, the grace that is given by the imposition of the bishop's hands, the grace imparted to regenerate the soul in baptism, the grace that establishes the soul and seals the covenant in confirmation, the mysterious grace imparted in the benediction; provided always, that the act be duly solemnized by a priest divinely appointed and episcopally ordained,—verily, all these resemble more the ministrations of the Levitical priesthood, than of the pastors and teachers whom Christ gave 'for the perfecting of the saints, for the work of the ministry.' Behold almost a whole convention moving off in a body to prostrate themselves before their bishop, and receive his blessing. Such are the superstitions connected with the perversions of the benediction.

Momentous consequence followed from the substitution of a vicarious priesthood. No church without a bishop, apostolal succession, divine right, the validity of Episcopal ordination alone, baptismal regeneration, the mysterious efficy of the sacraments, the grace of Episcopal benediction and confirmation; all these are awful mysteries; and they affix more or less the whole economy of grace. The appropriate final results of such a faith is exemplified in the mystic movements of the Oxford Tractarians.—The great object of these unprotestantizing reformers is to reinstate in the church the prelatical ministry of other days and to restore a vicarious religion with its endless absurdities and superstitions. Thus the character of the church of Christ is changed. Sin is made to stand in the place of the Redeemer, whose work is marred. His atonement is incomplete, his righteousness insufficient. Ceremonies are multiplied, and the kingdom of God is no longer righteousness, and peace, and joy in the Holy Ghost. The office of the ministers is of course entirely changed and their true character lost. Thunders more awful than those of Sinai are heard. All is discouragement: the object of the Christian ministry in their hands being apparently to try how difficult, how painful, how uncertain the Christian's course can be made with that ministry, and how impossible without it!

'In a word, their steps are dark, their ministrations mysterious; suited rather to the office of a priest of some heathen mythology than of ambassadors from Christ, ministers of the everlasting gospel, whose feet are beautiful upon the mountains, as those that bring glad tidings, that publish peace.

'The aspect which it wears towards those of other communions is fearful in the extreme.—No purity of faith, no labor of love, no personal piety, no manifestation of the fruits of the Spirit, will avail any thing. Though steadfast in faith, joyful through hope, and rooted in charity, they pass not through the eye of this needle, and shall not see the kingdom of God.'

The great evil of such a system is, that it is a religion of forms, of mysterious rites and awful prerogatives. Heaven in mercy save us from such a religion which substitutes these things for the gospel of the grace of God, through Jesus Christ our Lord. To Episcopacy in any form, the one great objection which includes almost all others is,—that unavoidably, if not intentionally, it *encourages* that besetting sin of man,—*the innate propensity to substitute the outward form for the inward spirit of religion*.

We close, therefore, this protracted view of the Government and Worship of the Primitive Church, with a deep impression of the wisdom from on high, that guided the apostles in adopting an organization at once so simple and so efficient in promoting the great ends for which the church of Christ was instituted, and in establishing those forms of worship, simple and impressive, which most happily promote that spirituality and sincerity in the worship of God, which alone are well pleasing in his sight.—Nor can we resist the conviction, that the substitution of the Episcopal government and worship for the apostolical, was an efficient cause, if not the principal occasion, of that degeneracy and formality, which soon succeeded to the primitive spirituality and purity of the church.

The elegant and forcible language of Robert Hall is the happiest expression which we can give of the conclusion to which we are brought, on the review of the whole subject. 'The descent of the human mind, from the spirit to the letter, from what is vital and intellectual to what is ritual and external in religion, is the true source of idolatry and superstition in all the multifarious forms which they have assumed; and as it began early to corrupt the religion of nature, or more properly of patriarchal tradition, so it soon obscured the lustre and destroyed the simplicity of the Christian institute. In proportion as genuine devotion declined, the love of pomp and ceremony increased. The few and simple rites of Christianity were extolled beyond all reasonable bounds; new ones were invented, to which mysterious meanings were attached! till the religion of the New Testament became in process of time as insupportable as the Mosaic law.' [Coleman's Primitive Church.

CONNEXION BETWEEN THEOLOGY AND THE SPIRITUAL LIFE.

We are besides, firmly convinced that Theology has its principle of life only in that Christianity which animates and sanctifies the soul, which penetrates and enlightens the Spirit. As Theology, in the character of Science, sprung up originally from the Christian life, and acquired its development in accordance with an inward law which impelled it to describe what that life obtained, so must all true Thelogy ever proceed from the same source. The divine things which Christ has revealed and imparted to mankind—which are indeed the very objects which Theology should teach us to unfold, defend, and apply, can only be learnt and understood through the experience and life within us. In this sense we heartily subscribe to that sentence of Augustine, so frequently misunderstood, and, (because misunderstood,) so frequently scouted: *fides præcedit intellectum*. We declare, with the Spenerian School, that the true Theology is *Theologia Regenitorium*, the Thelogy of the regenerated. Theology is an empty name when it separates itself from Christianity; for no man can understand Christianity without living the life of a Christian; and this is clearly asserted by Paul, where he says that Spiritual things can be discerned and judged only by the Spiritual man. We also assert that as true Theology must proceed from life, so it is intended to re-act upon life. The duty of the Academical teachers of Theology is, in our opinion, not only scientific instruction, but pious edification; for since, as it has been proved, Theology essentially consists of both these things, the teacher should by no means separate them. We have nothing to do with those who, at all periods, are ready to repeat the opinion of Carpzowe, that pious instruction belongs not to the professorial chair, but to the pulpit.

Yet not even this principle of sound theological education—indispensable and essential as we acknowledge it to be—can be enforced by any external regulation, or reduced to the letter of a Statute: such an attempt can produce nothing but hyprocrisy and a lifeless form of piety. If owing to certain errors which arise in the course of events, Theology has broken its due connection with the internal Christian life, nothing, except another course of events, another series of convictions, can bring it back to that intimate union. And this result cannot fail. The consciousness that Theology has become a mere nullity from the moment of that separation, must lead it back into the right path. Indeed, this retrograde motion has already begun, and increases every day. Force nothing; and the proper relation of Theology to the life of the Church will be restored. May no pious Christian community, carried away by a zeal not according to knowledge, neglect that peculiar charge of a Church—the preservation of the pure Gospel in its proper activity—the employment of the talent committed by the Lord, (an occupation which allows not a divided energy,)—and intrude upon a mental chain of phenomena which Providence directs by peculiar laws! May no Christian Church trespass upon that ground by means of external power! External interference of this kind, be it ever so well meant, can only disturb and check the natural process. It is like the interference of an ignorant physician, who, instead of allowing free course to nature in her efforts to bring about a salutary crisis, applies, unreasonably, some powerful remedy, which gives a fatal turn to the struggle. No degree of sincerity, or piety, in the zeal which promotes such acts of interference, can prevent the great danger with which they are necessarily attended; for, the moment we overstep the limits of our appointed task, it is impossible to say where the progress of the intrusion will stop. [Neander's Letter on the Free Teaching of Theology.

CONNEXION BETWEEN THEOLOGY AND THE UNITY OF THE CHURCH.

And here we find it necessary to touch upon the relation in which Theology stands to the Unity of the Church; for there are mistakes afloat on this subject which require to be removed. Unity is the essential point of distinction of the invisible Church,—that Church whose members exist scattered over the world under all the various forms which we see, bound together, in spite of intellectual differences, by Faith in Jesus, as their Lord and Savior:—the rock on which the invisible Church is built. This invisible Church shows itself in a variety of ecclesiastical forms, under which there exists a variety of degrees of Faith and Christian knowledge. The perception of this variety ought not to lead us into a denial of the Unity of the invisible Church; for, among the various degrees of clearness and steadfastness of knowledge by Faith, we should distinguish the different relations in which 'precious stones, gold, silver, wood, hay, and stubble,' stand to the one ground. Catholics, and even Socinians, who walk faithfully, according to the measure of their Christian knowledge, we acknowledge as our brothers in the invisible Church. The determination to make this acknowledgment only in accordance with the manner in which the main articles of Faith are expressed in the Augsburg Confession, would oblige us to exclude from that invisible Church, which embraces all ages since Christ, several of the most distinguished witnesses of the Christian faith—men who attested that Faith through their lives and sufferings—in the early centuries of Christianity: for it cannot be denied that, for instance, Justin, and John Chrysostom expressed themselves on domagtic points in a manner which, according to the Confession of Augsburg, must be condemned as Arian, and Pelagian heresy. Perhaps, borrowing a principle from the Roman Catholics, it will be said, that as long as the Church had not developed its conviction upon certain points, a variety of opinion was allowable; but that as soon as the Church has come to a definite view, every member is bound sincerely and humbly to adopt it. To this we answer that the same advances of development, which we observe in successive ages, are repeated in every single period of time taken by itself. Mankind is as much under a process of development in its co-existing, as in its successive members.

We are told that all error proceeds from sin. We do not deny a general connection of sin and error; but we beg to observe that the very circumstance of the universality of the fact renders it perfectly irrelevant in supporting a right in some to pass a damnatory sentence upon the opinions of others. For, since our nature is so universally under the disturbing influence of sin, where shall we find any one whose theological development is secure from error?

From the Unity which belongs to the invisible Church, and manifests itself in a multiplicity of external Church-forms, we must distinguish the peculiar Unity of each of these definite bodies, as such. The principle of this Unity consists, historically, in the facts and principles from which each of these societies derives its existence. [Ibid.

CATHEDRAL AT SEVILLE.

But the great boast and glory of Seville is her vast and lofty Cathedral. Parts of it, or rather a portion of the wall which now encloses the spacious court of the orange-trees, belonged to the splendid mosque which was built there by the Moorish king Abu, in the year 1171. The Tower of Giralda was erected about the year 1000, by Algeber, a Moorish architect and mathematician, from whom it is supposed that the science of Algebra derived its name. This tower is square, and its original height was 250 feet, and in the year 1568, 100 feet more were added for the purpose of constructing a belfry and for other objects. Above all rises the famous Giraida, or image of Faith, a gigantic female statue, of bronze, with a large globe of the same metal beneath its feet, while in the hand is a vast palm-leaf, which causes the statue, resting as it does on an iron bolt or pivot, to turn about with the wind. Such is the giantess Giralda, to whom allusion is made in Don Quixote, and many a Spanish play and romance. The ascent of the tower is by a spiral staircase within, which was formerly an inclined plane of so gradual an elevation, that mules could easily climb up to the belfry. Low steps have recently been raised on this inclined plane, which give one a surer foothold than before. Two families live in this singular place; one at the base, who act as the porters, and the other near the belfry, whose business it is to take care of the singular and ingenious clock of the cathedral, which was invented and every part of it made by a monk of Seville, some centuries since. Several years were occupied in making it, and the vulgar tradition is, that when it was completed, the eyes of the poor monk were put out, that such another might never be made, and thus Seville might retain the sole honor of possessing such a treasure. For the correctness of this tradition I do not vouch.

The main body of the cathedral is 398 feet long by 291 broad, and though mostly of the Gothic style of architecture, yet to this there are, in portions of the interior, marked and striking exceptions. It has five naves, four of which are twenty-four feet broad each, while the central one, which rises to an immense height, is forty-two feet in breadth. The lofty arches are supported by thirty-two pillars with a diameter of fifteen feet each, and, if to these we add the pillars in the various chapels, the whole number is sixty-seven. There are ninety-three large and lofty windows of stained glass, which so modify the light that passes through them, as to cast over the whole of the vast interior an air of solemn and impressive religious majesty and awe. The paintings on these windows represent the different saints, as also passages from the Holy Scriptures, and are the works of distinguished artists from Germany and Holland. The cathedral is extremely rich in treasures, having, in addition to its splendid custodia of sculptured silver, which is more than twelve feet high, an altar, and images as large as life, all of solid silver, to say nothing of numerous other objects of almost untold value. During the French invasion these treasures were transported to Cadiz, and thus preserved from being plundered. The cathedral has a rich collection of paintings by Velasquez and other distinguised artists, besides thirteen by Murillo, the prince of Spanish painters, and one, too, who devoted his life to adorning the edifices of his native city with the splendid works of his pencil. Connected with the cathedral is also the Columbian Library, so called from Ferdinand Columbus, the son of the discoverer of America, who presented to it 10,000 volumes, and a collection of valuable manuscripts. At the present time it contains 20,000 volumes, and is adorned with numerous portraits of Archbishops of Seville, and of natives of the city, who have been distinguished for their eminence in the arts and sciences. [Rockwell's Travels.

DEPENDENCE. Human dependence is one of the reasons for prayer. Ask, and ye shall receive. The dependence of the child keeps it constantly looking to its parents for sup

CHRISTIAN REGISTER.
BOSTON, JULY 13, 1844.

DISSENTERS' CHAPELS BILL.

This important measure, to which we have already frequently referred as so considerably affecting the pecuniary interests and the private feelings of our brethren in England, has probably by this time, triumphantly passed. By the last advices from England, its second reading gave a majority of 190 in its favor in the House of Commons, and it has been committed there. The London Inquirer contains a full report of all the speeches by the members on this bill.—We should be glad to copy the debate, were it not for its great length. The speech of the distinguished member, T. B. Macaulay, Esq. was as much to the point as any. His own eminence, and the wide extent and just appreciation of his fame, in this country, induce us to copy his speech.

The question having been put,

Mr. Macaulay said: "If ever there was an occasion on which I could desire to have before me the two examples in the discussion of a measure like this, both as to the temper in which I should wish to debate it, and the temper that in speaking of it I ought to show, then both these examples have been given to me by the mover and the seconder of the amendments. I despair, sir, of adding much to the very powerful and luminous arguments of the honorable and learned gentleman, who, to our great joy, has again appeared amongst us—(cheers;) but I was unwilling to allow the debate to proceed further without offering some observations to the house, for I thought it desirable that some person should rise on this side of the house, generally occupied by those the most strongly opposed to the existing administration; for the purpose of declaring my cordial, my warm approbation, of this honest, this excellent Bill; and to say that I do so from the firm conviction that none but the best and purest motives have induced the Government to bring it forward—(cheers.) I am glad, too, to be able to give my testimony to the exceedingly mild and temperate manner in which my honorable friend the member for Oxford, has discussed this subject. I most highly approve of the resolution which he formed, and to which he so faithfully adhered; and that was treating the question as one of property and not as one of theology.—But still, whatever he omitted in the latter respect has been fully supplied by the seconder of the amendment, for from him we have heard a speech, in which there was an utter and complete absence of everything like argument or statement of fact, in which there was not even a shadow of reason, and there was nought to be heard but the language of theological animosity—(cheers.) In many of the petitions that have been presented on this subject, I have grieved to discover the exhibition of similar feelings, and when the honorable member opposite asks me why I do not suppose the petitioners competent to judge on this matter, my answer is, because they treat it as a question of divinity, when they should but have looked at it as a question of property; and when I see them treat a question of property as a question of divinity, then I affirm, that however numerous they may be, they prove themselves not competent to judge this question; for if the persons who desire this measure are orthodox, that is no reason that we are to plunder others to enrich them; nor if they be heretics, that is no reason why we should plunder them to enrich others with their property—(hear, hear.) I could not think it honest in me to support this Bill if I could not conscientiously declare, that whatever the religious persuasion may or might be of those interested on the occasion, my language and vote would be precisely the same.—If instead of their being Unitarians, with whom I have no peculiar sympathy, it were a bill in favor of the Catholics, or the Wesleyan Methodists, or the Baptists, if it were in favor of the old secession Church of Scotland, or of the free Church of Scotland, my language and my vote should be precisely the same—(hear, hear.)—It seems to me that the point in all this matter, that on which great stress is laid, is the second clause of the Bill. I can hardly conceive that there is any gentleman in the House prepared to vote against the first clause; that any would vote against the third, merely because of a marginal error in that clause, or that because there is a provision respecting pending actions at law, he would vote for refusing a second reading to this Bill—(hear, hear.) As to the first clause, I have heard of no objection made to it. My honorable friend, the member for the University of Oxford, if I understood him rightly, said, that if the Bill contained only the first clause, it would not necessarily be exposed to his opposition. Indeed, I do not think it would be easy for him, with his candor and humanity, after the clear, powerful, and able manner in which this part of the case was stated by my honorable and learned friend, to have opposed that clause. We come then to the second clause, and here lies the whole stress of the matter. The second clause is one that rests upon this principle. It rests upon the principle, that prescription as a general rule ought to confirm the title of those in possession. It rests upon this principle as a general rule, that there ought to be a term of limitation, after which a title that might have originated wrongfully cannot rightfully be set aside. Sir, I could not have imagined that now, that at this time, it would be necessary for me to stand in the midst of reasoning men, and be called to affirm a defence of prescription as a general principle. I would have thought it as much a waste of time to do so as to make a speech against the impropriety of burning witches, or of trying a right by wager of battle, or of testing the guilt or innocence of a culprit by making him walk over burning ploughshares—(hear, and laughter.) And yet the endeavor has been made to enlighten me upon this very point by a body of sages assembled in Exeter Hall, who did me the honor to communicate to me their proposed views upon legislation—(laughter.) Amongst other of these resolutions, with which they have favored me, is one to the effect, that the attempt to interfere by legislation with the purpose of preventing litigation, was one utterly unworthy of a British Legislature, and they have been pleased to give for it the most extraordinary reasons—namely, that it is inconsistent in the present government to bring forward a Bill for the limitation of suits, because they have created two Vice-Chancellors! They prove themselves to be bad logicians, and beyond doubt ignorant of the general principle of prescription. I stand here as the advocate of prescription, and yet I do not forget that the party here in dispute have a prescriptive right—namely, the prescriptive right of gentlemen who stand on the platform of Exeter Hall—that is, of talking nonsense—(laughter.) It is a prescriptive right which may be abused, and in the present case, it is my opinion that it has been abused. At all events, this must be evident, that if these gentlemen are in the right, all the master philosophers, all the jurists, and all the bodies of laws by which men are, and have been governed throughout the civilised world, are fundamentally in the wrong—(hear, hear.) How, it may be asked, can any civilized society exist without the aid of that very principle which is said to be unworthy of a British Legislature? It is in every known part of the world; in every civilized age; it was familiar to the old tribunals of Athens; it formed part of the imperial jurisprudence; it was spread wherever the imperial power extended; it became known after the French revolution, and when the Code Napoleon was formed, that very principle of prescription was introduced. It is gone wherever the western states have been founded; it is recognised by tribunals beyond the Mississippi; it has gone to countries that never heard of Justinian, and who had no intimation of the Pandects. In all places we find it as a sacred principle of legislation. We have it amongst the Hindoos as well as amongst the people of other countries; and as to our own, we find it even with the beginning of our laws. It is coeval with the first of the statutes—it is close upon our great first Foundation Charter—it is consecrated by successive Acts of Parliament, and this principle only becomes more stringent as it comes to be dealt with a succession of great legislators and statesmen down to our own time—(cheers.) You have known the advantage of this principle, and you have found that when particular points were omitted and left unguarded by it, oppression has been the result, and legislation has been called in to remedy the evil. Sir George Saville brought in a law, barring the claims of the Crown; Lord Tenterden brought in a bill, barring the perpetual claims of the Church.

Go where you will, you will see it in the civil legislation of every country. You will find in our body of laws a perfect agreement as to this principle—you will find it in our first great charter—you will find enforced by the Imperial and Greek jurists—you will find it adopted by the great men that Buonaparte brought about him—aye, and you will even find it amongst the Pandects of the Benas. How is this, unless there has been some universal sense of the great good it contained, and the great evil of its want, that men could be brought by distinct paths to the same conclusion! And then is it difficult to see how men have arrived at this conclusion?—Is it not clear that the principle of prescription is essential to the institution of property itself, and that if you take away, it is not some or a few evils that must follow, but general confusion! Only imagine if you were to do away with this principle in Exeter Hall—I beg pardon, I meant Westminster Hall—(laughter)—only imagine if you were to strike out this principle—if you were to intimate that it was unworthy of the British legislature—what confusion would be produced. Only imagine any man amongst us being liable to be sued upon a bill of exchange accepted by his grandfather in the year 1760—only imagine, if we had an estate and manor, coming to us from our father, and grandfather, and great grandfather, and yet be liable to be turned out of possession, because a will or deed in the reign of Charles I. was found in some old chest or cranny. Why, if this could be done, should we not all cry out, that it would be better to live under the rule of a Turkish pacha than under such an intolerable evil. Is it not plain that the enforcement of an absolute right, would, in effect, be an absolute wrong; that this extreme rigor of the law, without a limitation of time, would be a system of great and methodised robbery! If this, then, be the general principle, and if it is to be established within a certain limit a right, then I wish to ask how it is that it is not to apply to the case before us—(hear)! I have read the petitions that have been presented here—I have heard the arguments of my honorable friend, the member for the University of Oxford; and I should have heard, if he had any to state, the arguments of the honorable member for Kent—(laughter.)—My honorable friend did his best to take this out of the general principle; but instead of that, his arguments were against the principle of limitation itself. He has said that here the thing arises out of wrongful possession. Why, all the statutes of limitation do so. He says, this is *ex post facto*. What act of limitation is not so, to a certain extent? Let him go to the statute of Merton, passed in 1235; to the statue of Westminster, in 1275; to that of James I., in 1623; to that introduced by Sir George Saville, by Lord Tenterden, and he will find that every one of them had a retrospective effect. He will find that every single one of them looked to the past as well as to the future. Reasoning and wise men approved of this; every one approved; and until religious bigotry was aided by chicane, there was no one to find fault with it; and on this question it may be said there was no one to differ. But then it is said, and the petitions were full of this reasoning, that here they possessed themselves wrongfully of property for a long time: that others are aggrieved because of the length of time that possession had been held; and that now we should not be called upon by our legislation to do that which is wrong. This is the case wherever the principle of limitation applies. It is a greater wrong to my tailor if I refuse to pay him for 20 years, than if I refuse to pay him for twelve months; but the law says at the end of twelve months I must pay him, whilst at the end of 20 years I am not bound to pay him. It is the same with an estate. It is a greater evil for a gentleman and his family to be deprived of his property for five generations than for five days; and yet, after an ejectment of five days you may be restored to your estate, but at the end of five generations you are barred. Every argument thus used here is an argument against the whole principle of limitation; and then, if I can see a case in which limitation ought to be applied, this, I would say, is that very case; for suppose a person is turned out of an estate after holding it for sixty or ninety years (about the time which the members of the Unitarians are said to have held their chapels,) then, bad as that must be, still all you would do would be to take away from the man that to which he had no title. He could lose nothing that was his own. But the property of the Unitarians is so mixed up with the acquired property under trustees, that it is impossible to take away the mere original soil without taking away something of greater value which is unquestionably their own. It is not the case of ordinary property, in which a man gets rents and profits, and expends nothing and loses nothing beyond the original value of the land. And yet this is made a case of crying grievance. Have gentlemen bestowed their attention upon the petitions presented against this bill; they are petitions filled with vague declarations and theological invective: whilst the petitions on the other side, in favor of the Bill, contain statements of great practical grievances. Take for instance, the case of Cirencester. The meeting-house was built in 1730, and it was in positive proof that, in 1742, there were preached there Unitarian doctrines. That was twelve years after the church had been founded, and when a great many of the original subscribers must have been living. Many, too, of the present congregation were the lineal descendants of the original subscribers, and a large sum had been laid out by them in embellishing the chapel. Then there was Norwich, where, in 1688, a great dissenting meeting was established. At an early period, Anti-Trinitarian doctrines were professed, and so it went gradually on, until at length, in 1754, it was certain that both the preacher and the congregation were Arianists. At the present moment there was all round the meeting house a burial ground, in which there were the grave-stones of Unitarians. A library was attached to the school-house. All these expenses had been incurred, and at this moment their hands were tied down, for they dare not build until they knew what was to be done with them—(hear, hear.) Such is the common, the ordinary history of these congregations. Go to Manchester, go to—I do not know that I have cited the best cases for my argument—but of this I am certain, that in Manchester Unitarianism has been preached for seventy years—that large sums have been laid out upon the chapel, and that it is, moreover, the place where Priestly himself once taught—(hear, hear.) Or take Leeds—I am assured that £4,000 has been subscribed for repairs to the principal Unitarian chapel there—that it is lying idle, because they dare not repair a single pew within the wall while this matter is pending—(hear, hear.) Go to other places—go to Maidstone—everywhere you will find the same story—there £700 has been subscribed within a short period. At Exeter Unitarianism has been preached for eighty years, and £2,000 has been expended upon the chapel. I repeat, it is the same wherever you go. Now, are these chapels the places which a British Legislature will ever consent to rob from their possessors? I say "rob"—I can use no other, no lighter word—(hear, hear.)

How would you feel were such a proposition made as to other property? Would it be borne? And more—what are those who oppose this bill to get in comparison to what those who are injuriously affected by it are to lose?—(hear, hear). What feelings have these latter associated with Priestley's pulpit—with Dr. Lardner's pulpit? What feelings have they connected with the places wherein they have so long been taught, and around which are the gravestones which pious love has placed over the remains of dearly prized sisters, wives, fathers, brothers—that these associations are to be so rudely disregarded, and structures wrenched from them to them so valuable—(cheers)! To those who seek to obtain possession of them they are of no value beyond that which belongs to any place in which they can get a roof over their heads—(cheers). If we throw out this Bill, we rob one party of that which that party considers to be invaluable, to bestow it upon another stronger party, who will only value it as a trophy of victory won, and as an evidence of the humiliation and mortification of those from which it has been wrested—(hear, hear, and loud cheers). An imputation has been thrown out—not, I think, here, but it has been thrown out in many other places—I say an imputation of fraud has been applied to the Unitarian congregations holding the chapels now in dispute. It has been said that they quite well knew the meaning of the original founder—that they knew that his views were Trinitarian; that nevertheless they had not acted up to those views, and that therefore they were guilty of fraudulent misapplication of funds, and fraudulent misapplication of lands and buildings. And further, sir, it has been said by a great authority upon such matters, that they must have been necessarily, down to a comparatively recent period, either Trinitarians or counterfeit Trinitarians—(hear, hear). For, sir, it was said that until 1779, every dissenting teacher was under the necessity of subscribing to the articles of the Church of England, and that if he was an honest man he could not have subscribed to them, and have been also an Unitarian. Therefore that the inference was clear, that persons who taught in meeting houses that persons who taught in meeting houses down to 1779 were either Trinitarians or rogues—(laughter). Now they were neither the one nor the other, and the eminent person who stated the contrary, and who, intimately well acquainted as he must be with the history of that church to which he is an ornament, and who is, or ought to be, equally familiar with the annals of Nonconformity, should know that not from a very early period was the practice of compelling Dissenting Ministers to sign the articles of the Church of England persisted in. There were many eminent Dissenting Ministers of early days who never signed them. Dr. Calamy resisted, and was not molested: and if it was so at an early period of the history of Nonconformity, when penal laws were strictest—when, as the vulgar proverb has it, it might have been expected that new brooms would have swept clean—is it not to be supposed that, at a later period, their operation would have become still more lax! But the truth of the matter is this. As early as 1711, when the Whigs, by means, I suppose, of their coalition with Lord Nottingham, managed to get the Occasional Conformity Bill through the House of Lords, they inserted, by way of a favor to the Dissenters, a clause which very much took away the stringency of the obligation to subscribe to the articles of the church. This clause provided that if a person informed against a Dissenting teacher for not having signed the articles, that the latter could, at any stage of the consequent judicial proceedings pending the judgment, defeat the information by signing the articles, a proceeding which it was also enacted, should throw the whole burden of the costs upon the shoulders of the informer—(hear, hear, and a laugh.) The house may conceive that very few informations were likely to be laid under such conditions—(hear, hear.) Why, the real truth is that it was stated in 1773, both in Parliament and in papers put forth by the Dissenting body at that period, that the majority of Dissenting preachers then teaching had never subscribed to the articles—(hear, hear.) Therefore, I maintain that any argument grounded upon the supposed insincerity of the Unitarians is utterly nought and valueless. As the case now stands, then, can it be possibly necessary to prove how easily, how insensibly, how naturally, these congregations, having—as was, indeed, the very principle of the early Presbyterians—no confession of faith, no precise form of worship inserted in their trust deeds to fix the actual doctrines of their religion—no subscription to any such document, being, in fact, the very bond which held them together—what, I say, can be more conceivable, more probable, than that they gradually should have gone on hardly knowing that the doctrine preached one Sunday was not the same as that delivered the last; that they should have gradually passed from one set of opinions to another. I know that this has been treated with derision. I see that my right honourable friend near me (Mr. Fox Maule) treats it with derision. Will he allow me to refer him to an instance with which he cannot but be well acquainted—I mean that of the first Scottish secession—(hear, hear.) He will not surely hold that the doctrines taught and believed by the first Scotch secessionists are the same, in all respects, as those professed by that body now. I have talked with many eminent and good and learned men belonging to that persuasion, and they universally admitted that, upon points which were considered essential and fundamental by the original secessionists, their deseendants widely differed from them—(hear, hear.) There is the subject of the connection between church and state. The first generation of seceders held that such connection was proper, and sound, and desirable. They subscribed the solemn league and covenant, and afterwards, when Whitfield went to Scotland, although they quite agreed with him in his Calvinistic opinions, and admired—as everybody ought to admire still—his talents and his eloquence, yet they would hold no communion with him, because he held and taught that state connection was sinful. But how do matters stand now? Are not the descendants of those very men crying out the loudest for the voluntary system, and contending the most earnestly for the principle that the church should not be interfered with by the state—(cheers!) Here is an instance of gradual change in opinion, and because of that change will you brand a great body of good men with such gross epithets as have been applied to a similar change of opinion among another body of Chistians? True, my right honorable friend may say and think that such a matter as the connection of church and state is of less importance than the purity of the doctrine of the Trinity; but, sir, I very much doubt whether, if he lived in the times of the original seceders, he would have found many of them to agree with him. In their opinion, the question of the connection of church and state, was one of the most vital interest, and the most deep importance—(hear, hear.) But then there are the Wesleyan Methodists, who are so very eager in their opposition to the Bill. Sir, is there nothing, I ask in their history, to make them uneasy upon such a point—(hear, hear!) I think I could point to some matters very well calculated to afford grounds for very bitter recrimination—(cheers.) What were the doctrines of that great and good man, the founder of their sect, upon the subject of the lay administration of the sacrament—(hear hear!) He told his congregation, when they wished to see it practiced, that it was a sin which he could never tolerate—which would never be committed with his consent—and, in effect, I believe it never was performed during his life time. After his death, however, the feeling in favor of the lay administration of the sacrament became very strong and very general; a conference was applied for, was constituted, and, after some discussion, it was determined that the request should be granted. What is the consequence? Why this: that every building, every chapel, every plot of ground belonging to the Wesleyans is, Sunday after Sunday, applied or misapplied to the performance of rites, which the founder of the sect pronounced to be a sin and a heresy—(cheers.) But such, forsooth, are the persons who are now exclaiming that it is a fraud, downright fraud, that the opinions of congregations should change with the lapse of time and be modified by the progress of events; and that, because of such changes and such modifications, congregations now-a-day should not be permitted to retain their original endowments—(hear, hear.) If we refuse to pass this Bill, the quantity of litigation to which such a refusal may give rise is what you can hardly dream of. I own that, as I said before, it is painful for me to see the manner in which this Bill has been opposed, and the quarter from which much of that opposition proceeds—(hear, hear.) That of the church is mild in comparison with what has emanated from other religious bodies, and yet the opposition of the church party would have been certainly more excusable than that of these bodies.

Nothing is more natural than that the power of dominion, the habit of exercising authority, and that of treating religious bodies out of the church as inferior to its members—nothing is more natural than that all this should produce great and grave faults. In the constitution of human nature it is hardly possible but that the high church party, strong in their great endowments, in their power of affecting seats in Parliament, in the influence and effect of their old universities, and accustomed, as I said before, to look with somewhat of disdain on other sects—it is hardly possible, but at all events it is not astonishing, that such a party should set itself up against the principle of religious liberty. Not that I would approve of their doing so, but I do say that it is almost what I would expect from them. But, sir, it is persons who have been over and over again compelled to invoke the principles of civil and religious liberty to shelter themselves who are now crying out against its application in the present instance—(loud cheers). Sir, I have seen this conduct with astonishment, not unmingled with harsher feelings; but, above all, that which increases that astonishment, which deepens those feelings, is, to hear all this loud outcry of opposition at a moment when they themselves in a parallel case are imploring the interposition and protection of Parliament—(loud cheers). These are the men who, while crying out for an *ex post facto* law for themselves, are abusing its application in the case of others—(renewed cheering). Sir, I allude to the question of Irish Presbyterian marriages—(cheers.) See how parallel the cases are: the Presbyterians have been going on according to their own forms and rites for many years—so have the Unitarians been occupying property. In neither one case nor the other was any question raised for many years upon the subject—nothing occurred calculated to excite doubt or suspicion in the minds of the most honest or the most scrupulous person. Well then, about the same time arose both questions, and about the same were they both decided. The courts of law, deeply feeling the responsibility and necessity under which they lay of administering the law according to the letter of the law, decided that neither in the case of the celebration of Presbyterian marriages, nor in that of the possession of Unitarian chapels, could prescription avail against the letter of the law. Up then got the Orthodox Trinitarian Dissenters, first accusing the lawyers who had pronounced this dicision, and now accusing the legislators who wish to relieve, not only them, but other Dissenters from its effects—(loud cheers.) It was but the other day that I observed the oration of an eminent person amongst the Irish Presbyterians indignantly demanding whether, in the case of these marriages, old and forgotten laws were to be dug up and applied to times and to circumstances so different from those in which they were enacted? and yet in the course of a very few hours I find him urging the digging up and application of these very old and forgotten laws to another body of his fellow-Christians—(loud cheers.) I should like to know how Presbyterian Dissenters would like it, were the high church party of England to take up the same tone towards them which they have thought proper to adopt in reference to their Unitarian brethren—(loud cheers.) Suppose the high church party were to say, 'We also have law upon our side. If the Unitarians are heretics, you are schismatics; and we refuse to give you the relief which you decline extending to them. You shall have no *ex post facto* law legalising the marriages celebrated by yourselves, if you refuse an *ex post facto* law to them legalising their possession of the chapels supported by themselves—(loud cheering). If they are turned out, your marriages shall be invalid'—(renewed cheering.) How would you Presbyterian orthodox Dissenters like that—(continued cheering.) Great and just as is the importance which you attach to the point of doctrine which separates you from Unitarians, by your conduct you seem to have forgotten that it is not the whole sum and substance of Christianity, but that there is a text about doing "unto others as you would that others should do unto you"—(loud cheering.) There is, however, certainly one distinction between the two cases. The Trinitarian Dissenters are a far more opulent and powerful body, and have means more likely to be applied, and more easily applied to influence constituencies and affect seats than have the Unitarians. We know that that sect is small—that it is unpopular—that it can produce little effect upon elections; perhaps I may go so far as to say that it would probably be the best way to win public favor altogether, to repudiate them and their doctrines; and therefore, if such then be the case—if there be any person of an arbitrary nature, and intolerant turn of mind, who wishes to enjoy the pleasure of persecution with perfect personal impunity—then I say that he can have no more excellent opportunity for the indulgence of his propensities than the present—(loud cheering.) For myself, sir, I have taken up the doctrines of civil and religious liberty, not because they were popular, but because they are just—(hear, hear;) and the time may come, and it may come soon, when some of those who are now crying out against this Bill may be compelled to appeal to the principles on which it rests; and if that shall be the case, then, sir, I will attempt to prevent others from oppressing them, as I now seek to keep them from lording it over others. At present I contend against their intolerance in the same spirit as I may hereafter have to battle for their rights. [The right honorable gentleman sat down amid continued cheering.]

For the Register.

SABBATH SCHOOL CELEBRATION AT BARRE.

MESSRS. EDITORS,—Yesterday the fair village of Barre was made happy, active and alive, by a meeting of the Worcester West Sabbath School Association. Notwithstanding the ominous canopy of clouds, which proved however but a kind curtain of protection from a summer's sun, very large delegations of parents, teachers and children, seasonably arrived from Petersham, Hubbardston, Templeton and other neighboring towns. Between ten and eleven o'clock a procession was formed, which, accompanied by delicious music from the Cold Brook Band, proceeded to Dr. Thompson's Church. Though the extended ranks seemed for a time to defy even the ample capacities of that fine old structure, all at last found commodious seats. The services were first a hymn, next a prayer by Rev. Mr. Damon of Templeton, and last an address by George G. Channing Esq., of Boston. I will very briefly notice a few points in this address. He said he came not there as a matter of course, or because such celebrations were popular, but because he had felt the life-giving influences of the religion of Jesus and was glad to do all he could to impart them to others. He related an affecting incident of his life, proving that neither time, pecuniary sacrifice, or anything but true repentance and humble confession, can give the soul relief from sin and obtain the favor and peace of God. He simply and happily illustrated the important truth that every action of life is eternal in its influences, and thence drew conclusions in favor of early virtue. He urged upon teachers the importance of personal holiness, because they could only impart what they themselves possessed. He spoke of the quick perceptions of children; they frequently scrutinize most critically when apparently entirely inattentive; they perceive and are influenced by every inconsistency between teachings and practice. But I must not dwell upon this charming service, in which the outpoured issues of the head and heart commingled in one living stream.

After the morning services were closed, we repaired to the Town Hall for refreshments. There extended tables, profuse with the most delicious viands, courted our appetites. We were embowered in evergreen branches and fresh fragrant flowers, and sweet voices of little birds brought from green islands, whose fair shores are ever bathed in gentle summer seas, seemed almost heralds of the purer, sublimer, spirit music of a better world. When the young concourse had filled the hall, it presented one of those rare scenes of living beauty and gladness so exalting to our estimate of this life, and that speaks in the language of strongest hope and faith of the wisdom and goodness of God and of the inconceivable glories of the future world.

Before the repast, Dr. Thompson the venerable pastor of the Church and Society whose hospitalities we enjoyed, made some brief remarks which, where all were happy, were most felicitous of all. It was with emotions of sympathy with those present, and with the purposes of the occasion, he said, and with a devout gratitude to God by him unspeakable, that he participated in the interesting and to him deeply affecting services of this occasion. He called the attention of the audience to the motto at the west end of the hall, 'Lo! God is here.' He rejoiced that such were the circumstances of the occasion, that every heart must realize the truthfulness and propriety of that motto; he felt, we all felt, that God was indeed here.

He then called attention to the inscription at the opposite end of the hall, 'Remember thy Creator in the days of thy youth.' Children, said he, you are blessed with all the vigor, vivacity and beauty of young life; upon you, and such as you, the future character of society must depend.

Most of the friends and associates of my early youth have passed away. My days are well nigh spent, my sands have almost run, but most of you will live and act long after I, and my compeers are gone; may God bless you, and oh, may you remember him now, that you may be blessings to yourselves and the world.

He then pointed to a beautiful boquet of flowers presented to the Sabbath School in Barre, by the Sabbath School of Templeton. In a most touching manner he spoke of his long and intimate ministerial and personal intercourse and friendship with the Rev. Mr. Wellington, the senior pastor of the church in Templeton; this token of friendly regard was peculiarly gratifying to him and his people. He trusted the friendship and intimacy between the Churches and Societies of Templeton and Barre would be long perpetuated, and that the benign influences of this occasion would awaken a stronger and kinder sympathy and love, and feeling of unity of interests among all the Churches represented here, and also tend to general Christian charity and love. The Rev. Mr. Stevenson of the Universalist Church in Barre, then implored a Benediction, and we partook of the repast. The children next had a short recess, and soon at the sound of the bell we repaired once more to the Church.

After a hymn an invitation was given by Dr. Thompson to all of all denominations, who might be disposed to speak. Addresses were made by Dr. Parkhurst of Petersham, Rev. Mr. Bradford of Hubbardston, Rev. Mr. Wellington of Barre, Rev. Mr. Gage of Petersham and Rev. Mr. Damon of Templeton. After another singing, the addresses were again renewed by Rev. Mr. Bimblecom of Barre, Rev. Mr. Stevenson of Barre, George G. Channing Esq., of Boston and Albert Alden Esq., of Barre. The addressses were fervent, life-giving, and as a whole very rich in instructions, and suggestions touching the interests and true purposes of the Sabbath School. Were it consistent with necessary brevity I would gladly give an abstract of the remarks of every speaker.

May the blessing of God rest upon all the pastors, churches, parents, children, teachers and people, in any degree connected with this happy meeting. May it rest upon the Church in Barre and its venerable and gracious pastor. May it rest upon our younger brother, who is at present ministering to this Church, that its pastor may enjoy a season of well earned rest, and upon his family to whom as also to himself, we are indebted for so many of the courtesies of the day. May it rest upon those gentlemen and ladies of Barre, who manifested such liberality, hospitality, cordiality, kindness and devoted industry, that their guests might enjoy a worthy, temporal and spiritual repast. And may God direct and bless the issues of this third meeting of the Worcester West Sabbath School Association. N. D.

Templeton, June 19th, 1844.

For the Register.

UNITARIANISM IN CONNECTICUT.

The new Church in Southington, a beautiful village in the centre of the State of Connecticut, is to be solemnly dedicated to the worship of the *one true God*, on Wednesday, the 17th of this month. Sermon, by the Rev. Dr. Brazer of Salem.

Our brethren at Southington have thus, by many efforts, great sacrifices, and through much obloquy and wordy persecution, persevered in a truly noble effort to secure for themselves and their children the institutions of what they believe to be a pure Christianity. Their convictions have been in a singular degree, the unaided work of their own minds, and this too in the midst of influences the most unfriendly to free thought. They have outgrown, through reading and serious reflect on, the miserable creeds amidst which they have grown up, and which yet prevail around them. They are on every account entitled to the most cordial sympathy of all their fellow Christians in this vicinity. They have requested the attendance of a large council, and we hope that all invited will attend. Other services will follow the Dedication of the Church, and it is of the highest importance to the *cause* at large, and especially to the brethren at Hartford, in the same State, who are making a similar effort, that a good and deep impression be made here.

Those who attend from this neighborhood can take the morning cars for Springfield on Tuesthe 16th inst., the 12 o'clock boat thence to Hartford, and the cars from Hartford to Kensington Depot, were carriages will be waiting to take them to Southington.

FACTORY LABOR. We have abundant proof that unremitted toil is not always derogatory to improvement. A factory girl's work is neither hard or complicated; she can go on with perfect regularity in her duties, while her mind may be actively employed on any other subject. There can be no better place for reflection, when there must be toil, than the factory. The patronage which newspapers and periodicals find in our city, our well-worn libraries, evening schools, crowded churches and sabbath schools, prove that factory operatives find leisure to use the means for improvement both in mind and heart. [Lowell Offering.

NEW PUBLICATIONS.

Thoughts on Peace and War. An Address, delivered before the American Peace Society, at its Annual Meeting, in May 27th, 1844. By Walter Channing M. D. Published by request of the Society. Boston: American Peace Society Depository, 13 Tremont Row. 1844.

This Address, like other productions from the same pen, is written in an easy, natural flowing style, often colloquial, yet always chaste and sometimes rising to true and impressive eloquence. It is the fruit of a mind accustomed to vigorous and independent thought. After alluding to the settlement of the Northeastern boundary question, the recent visits that have been exchanged between different sovereigns of Europe, and other evidences of the peaceful tendencies of the age, Mr. Channing proceeds to speak of wars in its *nature*, in its *preparation*, and in its *results*—and in a calm and contemplative rather than an excited mood of mind, proceeds to unfold and illustrate each of these points. And he does this as he proposed to do it, 'in the spirit of peace.' We do not remember an angry, denunciatory word in the whole Address. We have read it with great pleasure, and heartily concur in most of its conclusions. We have not yet brought ourselves to regard all military and naval organization, all preparations for national defence and preservation, as in opposition to peace principles, 'a foregone conclusion' in favor of war.

There are many beautiful and striking passages in this Address, that we should like to lay before our readers. We have room only for the following.

'The state of peace is noble. What true nobleness is that which comes of the possession of true power,—such power as I have just alluded to, and attempted, feebly indeed, to describe? The hero, the world's hero too, is he who has once or more in his life of war upon others, discovered the success of his conflict with himself,—the possession and exhibition of the principle whose nature we are now considering. Washington, to my mind, is most the hero, when he is most the man of peace. Hence was his nobleness, his manliness, his extreme dignity. He was less a warrior than any celebrated soldier in the annals of nations. You call that in him which came from the peace principle, prudence, wariness, wise caution, wisdom. You see him retiring before superior forces, and you have, to you, the illustration of his prudence. I see in it something else, and something more, than this cold element in your catalogue of the military virtues. I see in it the power, feeble as you may regard it, in the present instance,—the power of the principle of peace. It took the hero from the wild work of bloodshed and murder; and war cought its ends by nobler means. Any other view of the matter than this gives to that conduct of Washington some of the attributes of fear. He saw uncertainty in the result, was apprehensive, and would not take the chances. There was imminent danger, and he would not incur the risk. I have offered a different explanation of the moral state of that honored man. I see in that habitual policy, so called, the power of the peace principle, and a purpose, so far as it was seen to be possible, to buy liberty at another price than that of blood. In the annals of war, never was so little blood shed as in the revolutionary war of this country with Great Britain. Never was such an end obtained at so small expense of the ordinary means. Never, in such a service, had the peace principle so much place, and never has such honor been the award of war. Look, for a moment, at a later hero, so called. Look at Napoleon Bonaparte. In him peace had no place. He rushed after victory with the rapidity of the eagle's, yes, the lightning's flight. Human life, and human woe, entered not as questions in any matter which had taken its place in his soul. He had no reverence for man, or for God. Naked, unadulterated selfishness,—love of war, hatred of peace,—these were the ever active elements in the character, and in the life, of that sad, that awful man. Was there nobleness in that falsely called hero? Was there the possession of that true power which can only come of that true peace which invests man with supreme authority over himself? No. There was no such thing in that man. He could be the object of no sympathy, and so was only feared. Look, for a moment, on another hero, who manifested the power of the principle of which I have spoken, as constituting nobleness. He was a marshal of France, when heroism was in the ascendant. He had received what was regarded as the grossest personal insult, and this in the presence of many. On the impulse of the moment he drew his sword. It was but for a moment, however, that the power of evil and of wrong showed itself. It was at once conquered by the paramount principle of peace. With infinite calmness, dignity, nobleness, he said, as he returned the sword to its scabbard, 'Could I have wiped your blood from my sword as easily as I can this insult from my face, I would have laid you dead at my feet.' Such acts as these are rare,—so rare, that when men meet with them, they are disposed to ascribe them to weakness, rather than to great power. But, friends, such acts have their origin in the divine in man, and they declare with an irresistible eloquence the human endowment of the divine. It is for the development of this power, to keep it in active exercise among men, that the peace enterprise was begun. For this it is, that it has so long labored. It is for this we have now assembled to celebrate its anniversary.'

The Holy Bible; A Critical Commentary and Paraphrase on the Old and New Testament, and the Apocrypha. By Patrick, Lowth, Arnald, Whitby and Lowman. A new edition, with the Text printed at large. To be completed in sixty numbers at twenty-five cents each. The whole to form four imperial octavo volumes, containing upwards of 4300 pages. New York; Wiley & Putnam, 161 Broadway.

We have already called the particular attention of a large class of our readers, to this, the most valuable application of the serial system of publication to expensive works. The great merits of this undertaking, and a feeling of obligation to the Publishers for it, induce us to make it the subject of another paragraph. Of course we shall not be understood as approving all the criticisms and interpretations contained in this voluminous work, which, embracing the commentaries of five distinguished Biblical scholars, presents an exposition and explanation of the whole of the Scriptures. Of all human works to which exceptions may be taken, Biblical Commentaries are open to greater or lesser objections. Yet there is a dignity and gravity, a cautious liberalism, and an exactness of scholarship in these united commentaries, which we do approve. An immense amount of the most valuable information is contained in them. The eighteenth number of this publication lies before us, which concludes with the Text of the First Chapter of the First Book of Kings, and the Notes upon it. The numbers are issued with great regularity, and may be had on the day of their publication in this city, of Messrs. Saxton & Peirce.

The same agents have received the sixth edition of the Evidences of Christianity, by Bishop Mc'Ilvaine, of Ohio, in a well printed volume of about 400 pages. The first edition of this work was published, we believe, about fourteen years ago. Its popularity is proved by the number of successive issues. We read it when first published, and remember the impression produced by some powerful and beautiful passages.

Saxton & Peirce are agents for the Harpers and for other publishers of books and periodicals. They receive their works often in advance of other agents, and may be relied on to supply subscribers with great regularity. The sight of their well filled Depository will prove that multitudes of the present generation must be busied in reading.

NO ARRESTS BY THE POLICE ON THE FOURTH OF JULY.

We have seen it stated in several of the secular papers that there were no disturbances, no breaches of the peace, no arrests made by the police in our city on the fourth of July—an honorable and gratifying fact! What a contrast to the 'former days.' We are not old, yet we remember when, inside and outside the mall, there were lines of booths stretching half way round the common, filled with all the means and appliances of intemperance, in every variety of tempting shape, and from an early hour in the morning, rioting and drunkenness could be found there. What a different scene is now presented. The morning is ushered in with one of the most morally beautiful and affecting spectacles to be seen the world over. A long procession of children and youth, in the bloom of innocence and beauty, bearing flowers, 'the smile of God's providence,' and receiving in return for them the gifts of charity and benevolence in behalf of a truly Christian and eminently useful institution,—a ministry to the poor in our city. And the character of all the public celebrations and festivities of the day correspond with this opening. They are cheerful, temperate, rational, appealing not to the appetites and passions, but to the higher sentiments and affections. Amid much that is disgraceful and humiliating in the events of every year, amid much that is dark and threatening in the aspect of our affairs, we confess that in the change which has taken place in our mode of celebrating the fourth of July, we see gratifying evidences of improvement in our national character and a rich promise of moral progress in the coming generations.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer acknowledges the receipt of the following sums, viz.

From the Ladies of the 1st Parish in Brighton, to constitute their Pastor, Rev. F. A. Whitney, a life member,	$ 30,00
From the Auxiliary Association in Uxbridge, (balance)	2,00
From Ladies in Uxbridge, in part to constitute Mrs. Sarah Clarke, a life member,	22,00
From a Sewing Society of Ladies, by Rev. Amos Smith,	8,00
From the Auxiliary Association in Watertown,	16,00
From the Auxiliary Association in Hallowell,	17,00
From Rev. Mr. Weiss' Society in Watertown,	59,50
From P. Putnam, Esq. of Franconia, donation,	5,75
From a member of the First Unitarian Congregational Society in Brooklyn, N. Y., (by the hands of Rev. F. A. Farley,) to constitute himself a life member of A. U. A. 30,00	
for the church in Albany, NY. 25,00	
for Western Missions, 25,00	80,00
From the Auxiliary Association in Nashville, N. H

such men endeavor to supersede the plain and distinct impressions of the understanding. I see no proof that the community are discarding a reverence for religion; only it must be the religion of common sense, disinterestedness, benevolence, and practical piety. May the articulate voice of this religion speak out with increasing boldness and kindness from every Unitarian pulpit. The honest and intelligent men of humble ranks, and of all ranks, are more and more calling us, in the providence of God, 'to come over to Macedonia and help them,'—to give them a rational instead of a bewildered religion,—to speak to their souls, of which there is such wide and mournful need,—and to bless their spiritual being with a living and practical faith. I hope that in the powerful fellowship of such a faith our brethren and friends may come together on the approaching venerable and pleasant season of our Anniversary,—and that from many springs there may gush up the proofs of a moral force, rich in the best sensibilities, and the most overflowing convictions of the reality and solemnity of the truths in which we believe.'†

We cannot close without referring to the frequent instances of mortality which have occurred the past year among our clerical brethren. We look in vain for the faces of several, who were with us on the last anniversary; whom we valued and loved. Since the commencement of 1843, but little more than a year, eleven clergymen have, in the Providence of God, been called from their earthly labors.‡ We have not time to speak of them as we could wish. But we feel constrained to refer particularly to one who was among the earliest and truest friends of this Association, who, for ten years, was one of its most efficient officers, and did much to promote its best interests. The name of Ware is dear to us all—is dear to this community, and to all our churches; which he greatly blessed in his life, and now blesses, and will long bless by the pious influence of his writings and the holy light of his example.

* We shall be excused if we make a few brief quotations, which tell of the humiliating fact. Rev. Mr. Edgar, a Doctor of Divinity and Theological Professor, at a large meeting in Belfast, Ireland, a few months since, was loudly applauded through a long speech against Unitarians. A single quotation will show us how we were regarded by that applauding assembly. "Who is there that needs doubt now, when the experiment has been fairly tried, that Unitarianism is only another name for infidelity—the negation of truth, the absence of religion, the extinguisher of piety, the cold, deep, dark grave of Christianity! We regret, bitterly, that there are a few individuals of fine *natural* feelings, and kind *natural* dispositions, who are still unhappily associated with that soul-destroying heresy; and let us entreat and beseech them, for God's sake, and the sake of their own souls to come out from it, and be saved."

From a pulpit in one of the towns in Connecticut where we have a new society, language like this is sometimes heard: "Unitarians are as rank infidels as Tom Paine. They spurn the Bible. They have been recently laboring to inculcate the principles of Voltaire and Gibbon; and there is not a man among them who is at heart hostile to all true religion, virtue, and holiness."

In one of the religious papers of this city, are the following remarks: "For ourselves we can have but little more hope of the eternal salvation of Unitarians, who understand that system and yet adhere to it, than we have of that of the heathen. Indeed, we think the guilt of the former to be immeasurably greater than that of the latter. Our strongest desire is, that both Unitarians and the heathen may be sanctified through that atoning blood, which the former knowingly, and the latter ignorantly reject."

In an almanac published at Montreal, the Unitarian society of that city is left out of the list of the different denominations of Christians, and put in a separate column with the Jews.

† At the business meeting thanks were voted to Rev. Dr. Nichols, for his faithful and efficient services as President of the Association.

‡ Rev. Messrs. Swett, Simpkins, Whitney, Wells, Damon, Greenwood, Ware, Cotton, Sayward, Allen and Storer.

THE NEW CITY SCHOOL HOUSE. The convenient edifice which has been erected in Bedford street, for the accommodation of the High and Latin Schools, was dedicated yesterday morning with appropriate ceremonies. The Mayor, City Council, School Committee, as well as a large number of gentlemen and ladies, were present, and with the teachers and pupils of the two institutions, composed a very numerous assembly. The exercises were commenced by Rev. Mr. Adams, who offered a prayer. Mr. Brimmer, the Mayor, then made an address to the company and pupils. He was followed by Mr. W. J. Hubbard, Chairman of the High School Committee, who, in turn, was succeeded by Mr. G. S. Hilliard, Chairman of the Committee of the Latin School. Messrs. E. S. Dixwell and T. Sherwin, respectively principals of the Latin and High Schools, also made some brief observations. Everything passed off most pleasantly. The building is a very substantial structure, and the various rooms are well arranged, for the convenience of the teachers and scholars. [Courier.

The Advertiser says, 'the apartments and yards appropriated to the two schools are entirely distinct, being separated by walls. The entrance to the Latin School is on the eastern, and that to the High School, on the western side of the building. There are for each school four large, well lighted, and well ventilated apartments appropriated to the purposes of instruction, occupying the first and second floors of the building; and on the third floor each school has a hall of double the dimensions of the instruction rooms. There are also smaller apartments for the philosophical apparatus and libraries, and a library in the basement. To crown the building, there is also a pleasant apartment which commands a fine view of the city, and is adapted to the purposes of an observatory. The instruction rooms appear to be admirably adapted to their purposes, and are furnished with desks and seats of a novel construction, which will prove to be highly convenient. They are placed upon supports of cast iron, which are fastened to the floor.'

FROM HAVANA. The Norfolk Beacon announces the arrival of the U. S. schooner Phenix, 5 1-2 days from Havana. Every thing is now quiet in Cuba. There are above one thousand persons confined in the different prisons, under convictions or suspicion of having been engaged in the late attempt at revolution among the negroes. The most active and energetic measures have been taken by the captain general, O'Donnell. Every free black in the island is said to have been engaged in the plot, which has been growing ever since Gen. Tacon left the island. A vast number, no one seems to know how many have been shot. If all known to have been engaged were to be executed, there would not be enough left to cultivate the soil. The governor, however, shoots some of the leaders occasionally by way of example. There were several white men charged with being in some way concerned, among them two Americans, who will most probably be shot soon.

We learn that one of the plans of the negroes was to have destroyed the entire garrison of the Island, (25,000 men) by putting poison in the bread which is baked for them daily. The poison was found in the Bake House.

In consequence of the drought the crops of the Island are very much injured. One gentleman, who cultivates a very large coffee plantation, told the U. S. Consul, that his entire crop was destroyed, not a blossom having matured. Every orange and lemon tree in the Island are said to have been destroyed by a small worm. Not an orange or lemon could be procured at Havana. There were no cases of yellow fever up to the time of the sailing of the Phœnix.

General O'Donnell has positively refused the British Commissioners to liberate any of the 'Emancipados,' or negroes captured long ago by British cruisers, and who, having served their probationary term, are entitled to their free papers, under the treaty with Great Britain.—O'Donnell says the state of their 'moral and religious' instruction has been hitherto neglected, so that they are unfit for the enjoyment of freedom, and must remain until they are so fitted. This answer was given to the Commissioners respecting some 150 or more, now getting their moral instruction, working upon the Guines Railroad, which must there be well attended to. But the truth is, that these unfortunate 'Emancipados' are hunted up as their probationary terms of service expire, and are re-assigned to the same master, or the highest bidder, upon payment of about $150 per man, and $85 per woman, for a new term of five or seven years.

There are upwards of 5000 of these unfortunate people, all of them entitled to their freedom, upon the faith of the British government.

☞ The following are the closing paragraphs of a Letter from General Waddy Thompson, the late Minister to Mexico, on the Annexation of Texas.

'I will not discuss the question whether the annexation of Texas, without the consent of Mexico, would be a violation of our obligations to that Government. I think it would. To recognise a revolted department of another Government is one thing; to appropriate it to ourselves is another and a very different thing. It results from necessity, that as to foreign Governments, the party in possession of actual power shall be recognised. Foreign nations are not to wait an indefinite time for the reconquest of subjection of a revolted province or a counter-revolution, and suffer during all the time a ruinous suspension of their commerce; and hence the rule to look only to the actual possession of power. But the question is a very different one as to any interference in the contest, and still more when it is proposed to put an end to that contest by the very short-hand process of appropriating to ourselves the subject of it. But this point has been so fully discussed that I shall here leave it.

But even if we had the strict right, I would not exercise that right under all the circumstances of the case. Our course, in the opinion of the world, (I think an erroneous opinion,) has not been altogether neutral and fair towards Mexico in relation to this Texan revolution. I desire to see the conduct of our Government not only upright and just, but that it should be beyond the reach even of imputation, and more especially when dealing with weaker Powers. It is not to be doubted that in this matter the undivided opinion of the world would be against us. Such will be the universal feeling in Mexico. I do not doubt that it will not be forgotten or forgiven by the Mexican people. I would not, if I could avoid it, give offence to that people. Mexico is our neighbor. She is the most powerful of the Spanish American Republics. If the light of liberty which we first kindled on this continent, and our free institutions, are to extend to our Southern neighbors, they must pass through Mexico. She is, indeed, the first-born of our Revolution. She was the first of the Spanish provinces to throw off the yoke of Spain, and to establish institutions of which ours was the model, and her struggle to do this has been full of instances of noble constancy and heroic virtue. The names of Hidalgo and Morelos, of Gomez Farias and Bustamente, are entitled to rank with our own Hancocks and Adamses. Considering that Mexico was oppressed by colonial vassalage for three hundred years, and has since been subjected to the not less demoralizing influence of a constant succession of revolutions, her progress and advances have been nothing short of miraculous.—Every consideration of policy and philanthropy should urge us to lead them on 'with the kind hand of an assiduous care' in the great career which we have run before them, and have inspired them with the spirit to pursue.

Although to some extent exasperated against us on account of the Texan war, the general feeling toward us is not unkind. Their admiration of our institutions is universal, and even extreme, as many of their statesmen desire to establish the same in Mexico, without adverting to the very different circumstances of the two countries. Let us not, then, convert these feelings of admiration and kindness into bitter hostility and a deep sense of wrong and insult. Let us not make enemies of those who wish to be our friends. If the higher considerations of philanthropy and duty are to have no influence, there are other reasons of policy and interest which should not be disregarded. If it is true that the monarchies of the old world really look with jealousy upon the increasing power and greatness of this country, and the perfect success of our great experiment—if those Governments are disposed to interfere in any way in the affairs of this continent, is it not important for us to conciliate the good will of our neighboring Republics, and thus to place ourselves at the head of the Governments of this continent? This, you may be assured, is not to be accomplished by acts of even seeming rapacity and violence, and not by threats and insult, "but by kind words and the linking of the arm."

FATAL ACCIDENT. An interesting daughter of Rev. Dr. Noyes, was killed at his residence in Cambridge, on Saturday afternoon, under the following painful circumstances. The mother promised the little one a walk, and while preparing for it, the daughter ran into an adjoining chamber and playfully threw open the blinds. In doing this she fell from the window of the second story, and the first warning the mother had of the calamity, was the screams of her child. She was found bleeding upon the brick pavement, her arm broken above the elbow, and her head shockingly bruised, so much so that she expired in intense agony in in a few hours. This unfortunate little one was about four years of age, and its death, under such painful circumstances, has overwhelmed its parents with with grief. Dr. Noyes had previously been appointed to address the Seniors in the College Chapel, on Sunday afternoon, it being the last Sabbath previous to "Class Day," when they leave the institution. The sympathies of the audience were consequently much excited, and his prayers were those of one in the deepest affliction. [Transcript.

OREGON EXPEDITION.—The Western Expositor contains a letter from Major Adams, written from Battle Creek, above Kansas, and dated June 9th, in which he states that they had had almost continual rains in that quarter, which had rendered their progress slow. The emigrants, male and female, were contented and cheerful. Giliam's camp was forty miles above them, and Gilliam would wait for them at Big Blue. There were twenty-seven wagons, commanded by Hitchcock, ahead of Gilliam, who wait for them in the Buffalo county Sublette's and Besionnette's company would be with them till they reached Fort Larime. They expected to meet a large force of Sioux, and to have a talk with them. When all their companies should meet on the Platte, they would number 1200 persons, 153 wagons, and 2000 head of cattle. The emigrants were well equipped and supplied with provisions, and expected to reach the Pacific in October. The Kansas Indians had stolen a few of their horses and cattle. He adds—"One word in regard to those who are in delicate health in Capt. Sublette's camp. All, with but one exception, are improving rapidly, in defiance of the unusually bad weather which all had to experience."

BOLD VILLANY.—A well-dressed man walked into the Bank of Brighton, at Brighton, Monday afternoon, and threw down on the counter a quantity of notes, which he wished exchanged for notes of that Bank. The cashier, in counting the money, found four $5 counterfeit notes on the Cumberland Bank, Portland, Me. He was informed that they were bad, and he replied he had just sold a horse and received them in payment, and under the plea of finding the person he received them of, went out, taking with him the good notes, but leaving the bad ones on the counter. As he did not return, inquiries were made for him, and it was found that he had passed similar notes at four stores in the centre of the town, without detection, and growing bold by success, at last tried the Bank! [Journal.

CHIEF JUSTICE. The Springfield Republican states that Gov. Briggs has nominated to the Council, Daniel Wells, Esq., Attorney for the Western District, as Chief Justice of the Court of Common Pleas, *vice* C. E. Forbes, Esq., declined.

REDUCTION OF FARE ON THE WASHINGTON RAILROAD. The fare between Baltimore and Washington, by the railroad, has been reduced to $2 50 for the round trip, when passengers return within twenty-four hours.

DREADFUL RIOT IN PHILADELPHIA!—BATTLE BETWEEN THE MOB AND THE MILITARY!!

It is our painful duty to record another terrible riot in Philadelphia, which has resulted in a fearful conflict between the rioters, and the troops under General Cadwallader. Many lives have been lost, and it is feared that quiet is not yet restored—but that further tragic scenes were enacted in that city on Monday. The following account from the Philadelphia Sun, will give our readers an idea of the proceedings in Philadelphia on Sunday:

"It appears that several days ago Wm. H. Dunn, a brother of the Priest, waited upon General Patterson, to get a request from him to Governor Porter, to obtain 25 muskets from the State Arsenal. The General acquiesced, and Mr. Dunn proceeded to Harrisburg and waited upon his Excellency in person—and after a short time obtained the desired order, and returned to the city. This was kept a secret, and hence the surprise which it caused, when the people learned that a military company had been regularly drafted for the express purpose of guarding that church, although there was not the least disposition shown on the part of any body to molest it in any shape or form whatever. Wm. H. Dunn was elected captain of said company, and on Saturday afternoon Gen. Hubbell learning that he was an unnaturalized Irishman, proceeded to his house, in company with Dr. Brafford and demanded his papers—these were given up, and of course the company was disbanded.

In consequence of the great crowd which had congregated, because of the warlike demonstrations on the part of the Priest, the Methodists worshipping in a little building in Second street, above Queen, had to suspend their meetings, and business in general in the neighborhood had come to a stand on Saturday night.

Mr. McGarvey, at the corner of Second and Queen streets, thought proper to shut up his grocery store, and when he was observed doing so, a slight rush was made at the store, but no damage done—many persons stood in a menacing attitude, but did no harm. A general sentiment seemed to prevail among the dense mass—that the church should not be burned. The Native Americans formed themselves into bodies of police, and were commanded by the Alderman of the district, and preserved excellent order.

At 11 o'clock on Saturday night Gen. Cadwallader arrived with two field pieces, and told the multitude to disperse, or he would fire upon them. On this announcement, the Hon. Charles Naylor, (late Congressman from the 3d district,) stepped before the cannon, and said, "you have no right to fire," and stated that if he did, he (Naylor) should be the first killed. Naylor was immediately arrested and placed in custody of the military in the church. The people now demanded his release, and became uproarous, and continued so for some time afterward. At the time General Cadwallader arrived, peace reigned in the neighborhood, but he ordered all the shops to be shut up: this command was looked upon as an arbitrary stretch of power, and engendered a general sentiment of disgust; it was, however, obeyed.

During Sunday morning the crowd increased, and demanded the release of Naylor, who had, up to that time been imprisoned in the church. About 10 o'clock, a large body of full grown boys obtained a cannon from the wharf, and loading it to the muzzle, placed it in front of the door of the church, and while they were getting ready to fire into the edifice, Alderman Hortz availed himself of a momentary opportunity to put a handful of water into the touch-hole.

Another set of boys got an 8 pound cannon, loaded it with spikes and took it to the rear of the church, and levelling it at a circular window, fired it—but missed their mark by a few feet. The gun was loaded with pieces of lead, spikes, stones, &c., some of which rebounded, and flew several hundred yards back to the south. The party with the cannon again rallied and fired a second time, but did not produce much effect.

At twelve o'clock the people got a piece of scantling and battered the pannels of the Western front door of the church in, and just at this moment Charles Naylor was released from confinement, and left the church in company with Alderman Hortz. When he got into the street he was hailed with applause, which was distinctly heard about one mile below the scene, so we are informed by a gentleman who rode up on horseback to ascertain what was the matter. Mr. Naylor entered bail to appear this morning, and he was cheered from the church up to his residence, where he made a speech to the multitude, and was hailed with long and loud applause. The multitude now demanded that the Hibernian Greens should come out of the church, and then they would be satisfied—and orders were given that they should be released at one o'clock.

We have only time to say that the Hibernian Greens assembled about one o'clock, and when on their way to the church, being hissed and groaned at, and having several stones forced at them, they fired, killing two or three persons, it is said, and wounding several others. After firing they immediately dropped their arms and fled with precipitation, hotly pursued by the mob, who captured and killed one of them, if not more, and wounded others.—The captain was pursued into the heart of the city, but we believe effected his escape—the mob is at this moment hunting them up in every section, for the purpose of taking revenge. The quantity of arms in the possession of the Catholics in every quarter has astonished every body.

P. S.—Half past 4 o'clock, P. M.—The State House bell is striking EIGHT, (the number for danger,) the fire companies are all running for Southwark. The Church is, however, not on fire, nor does the assembly evince any disposition to destroy it; they have possession of it, (as the military have abandoned it,) and say all that they want is, that it shall not be made a fortress in the midde of their districts.

THE PHILADELPHIA RIOTS—QUIET PARTIALLY RESTORED. Throughout the day on Monday, general and intense excitement prevailed in Philadelphia. Small crowds of people were collected at different points. In front of the Girard Bank, the head quarters of the Major General, about three or four hundred persons were assembled.—They made no demonstration of an intent to commit disorder, but seemed brought together by curiosity. Up to the hour of midnight there had been no disturbance, except two or three trifling fights in Southwark, after the withdrawal of the military. The peace police have had quiet possession of the Church of St. Philip de Neri, since the withdrawal of the military.

Gov. Porter had arrived in the city, and issued his Proclamation. It is a bold and manly document calculated to overawe the rioters.

Shortly after nightfall two parties of boys were seen approaching St. Paul's Church, apparently with the intention of attacking it. They were stopped when at some distance from it, and questioned as to their intentions. Another party had in their possession a gun mounted upon a dray, which they were dragging toward the Church. These also were stopped, and prevailed upon to retire. Beyond this, no demonstration of violence was made in any part of the District. Every turbulent feeling seemed subdued, and the fearful riot is now apparently at an end. It must be the fervent hope as it should be the earnest endeavor of every good citizen that it be continued so. Queen street from Second to Third streets presents a melancholy spectacle. The windows of the buildings shattered by the heavy concussions of the guns, and the doors and shutters riddled or torn with grape shot. Capt R. Scott, of the Cadwallader Greys, is pronounced to be out of danger. The ball was extracted yesterday morning. Gen. Cadwallader, in consequence of the fearless discharge of his duty, was singled out as the object of vengeance. Ten balls passed through his coat, not one of which drew blood! His escape must be accounted remarkable. A gallows was actually erected at Wharton Market for the purpose of hanging him if he should be taken.

From the list published in the Philadelphia papers, it appears that 13 were killed, and 50 wounded. The funerals of several have taken place, attended by large numbers of citizens.

NEW-YORK CUSTOM HOUSE.—The Express states that General Van Ness entered upon the duties of the Collector of the Port, on Monday morning. Two clerks have been removed—Mr. Satterlee, the Cashier, and Mr. Hone, the Assistant Collector. Notices have been posted in the Custom House, that no applications for office will be received this week.

LARGE FIRE AT LOWELL. About 4 o'clock on Monday afternoon, a fire broke out in the large stable owned and occupied by Mr. Dyer, on Chapel Hill, in Lowell, which was consumed together with three horses and a quantity of hay, grain, &c. The fire then spread to the contiguous buildings, and eight dwelling-houses were burnt to the ground. Four of these houses were owned by Mr. Dyer.—We do not learn the amount of insurance.

A young lady, aged seventeen years, named Rachael Nunamanker, residing eleven miles from Cincinnati, died of hydrophobia on the 29th ult. She was bitten several weeks ago by a dog which was not supposed to be rabid at the time.

IMPORTANT FROM NAUVOO!—DEATH OF HIRAM AND JOE SMITH!!—TERRIBLE EXCITEMENT IN THE WEST!!

We have just received by the western mail the following particulars of the death of Joe Smith the Prophet, and his brother Hiram.

THEY WERE BOTH SHOT.

There was a tremendous excitement at the west in consequence of their death. A dreadful civil war was expected.

We learn from an extra of the St Louis Gazette, that Warsaw was all excitement. The women and children were all removed, and an immediate attack was expected from the Mormons. We met the Boreas just above Quincy, with three hundred men armed and equipped for Warsaw, eager for fight.

From the Quincy Herald of Friday, July 28, 6 o'clk.

DEATH OF THE PROPHET!—JOE AND HIRAM SMITH ARE DEAD!!

The steamboat Boreas, just in from Warsaw brings shocking intelligence from the scene of the Mormon war. The following slip from the office of the Warsaw Signal explains the dreadful tragedy:

"Joe and Hiram Smith are dead—shot this afternoon. An attack from the Mormons is expected every hour; will not the surrounding counties rush instantly to our rescue?

Warsaw, June 27th, 1844."

It seems that the circumstances attending the killing of the Mormon Prophet and his brother Hiram are as follows:—On yesterday, Governor Ford left Carthage with about one hundred and twenty soldiers, for the purpose of taking possession of the Nauvoo Legion and their arms. They arrived at Nauvoo about noon, and called for the assembling of the Legion.

About 2000 men with arms immediately responded to its call. These troops were put under command of Col. Singleton, of Brown county, who accompanied Gov. Ford to Nauvoo.

The Governor finding all quiet left Nauvoo about 5 o'clock, P. M, with a company of 60 men for the purpose of encamping about seven miles from the city.

At about the same time that Governor Ford left Nauvoo, the Prophet and his brother were killed at Carthage, under the following circumstances, as near as we can ascertain them:

Joe and Hiram are both confined in the debtor's room of the Carthage jail, awaiting their trial on a charge of treason. The jail was strongly guarded by soldiers and anti-Mormons, who had been placed there by the Governor.

A Mormon attempted to rush by the guard for the purpose of forcing his way into the jail. He was opposed by the guard, and fired a pistol at one of the guard, giving him a slight wound.

A general confusion ensued in the crowd around the jail. Joe and his Mormon fellow prisoners it seems had provided themselves with pistols, and commenced firing upon the guard within. He then attempted to escape from the window, when a *hundred balls* entered his body, and he fell a lifeless corpse.

His brother Hiram shared the same fate. Richards, a leading Mormon, was badly wounded.—There our intelligence ends—what took place after this, God only knows. Mormons immediately left for Nauvoo to carry the news of the death of the Prophet. It is feared that the Mormons at Nauvoo will be so exasperated as to exterminate the Governor and his small force.

Boreas brought down most of the women and children from Warsaw. It is feared their town is in ashes before this.

Our citizens were aroused this morning by the ringing of bells and a call to arms. Our three independent companies are already in marching order. Maj. Flood has ordered out the militia of this regiment, and the steamer Boreas is waiting to convey them to the scene of action.

There is no knowing where this dreadful affair will end. Many have expressed fears that our city is in danger, because most of the Warsaw families have taken refuge here—but we believe there is no danger, we are too far from the scene of action.

Messengers have just left for Hannibal, and the towns below, for the purpose of arousing the Missourians. The excitement in our city is intense, and the anxiety to hear the fate of Gov Ford and his men very great. [N. Y. Herald.

LATER FROM NAUVOO. We learn from the Cincinnati Atlas that the steamer Mendota, Capt. Riley, left Nauvoo on Friday, 28th June, at 4 o'clock, touching at St Louis, and arriving at Cincinnati on the 3d instant. Capt Riley furnished the St Louis New Era, with many particulars not given in the Extra copied by us yesterday. He says he stopped at Nauvoo several hours, and talked with a number of Mormons: and that while there a body of Mormons came in bearing the dead bodies of Joe and Hiram Smith. Mr Phillips was not killed, but was in Nauvoo when the Mendota left, making a speech to the Mormons and advising them to peace.

No Mormons were killed except Joe and Hiram Smith. The Mormons all express a determination to keep the peace, and not to resort to arms except in necessary self-defence. They state that at Carthage the Mormons were confined: that about fifty or one hundred men, disguised, suddenly rushed on the jail house; that the guard fired on them, and wounded three of them—that the men in disguise fired into the jail, and killed Hiram Smith before the door was opened. Joe Smith had a revolving pistol, and fired it two or three times without effect, but was himself soon killed by the assailants; that Taylor, the editor of the Nauvoo Neighbor, was in jail, and was shot through the thigh, but not seriously injured: Richards was not injured. After the assault, the disguised mob retreated, and it was not even known who they were. The guard that had been stationed at the jail consisted of fifty men, left by the Governor, of whom only eight or ten were on duty when the attack was made on the jail house.

ACCIDENT IN HAVERHILL. A dreadful accident occured in Haverhill, N. H., on the evening of the 4th inst, by which one person, a daughter of Simon Rodimon, was killed, and about thirty others injured—some of them severely. The accident was occasioned by the breaking down of the piazzas of the Columbian Hotel, on which a great number of persons were assembled, to witness a display of fireworks.—The following are the names of those who were injured: Miss Blake, of East Corinth, Vt.; Miss Stanvan, Wentworth; Mr and Mrs. Baldwin, Wells River; Mrs John A. Page, Danville, Vt, seriously injured.

Those who are badly bruised, but not seriously, are a son and two daughters of Rufus Stearns, of Haverhill; Mayo Sawyer, of Corinth; Mr. Clark and Mr. Steele, Newbury, Vt.; Mrs. David Goodal, of Lisbon; Mr. Steele, of Hanover; a daughter of Henry Towle; a daughter of the late Wm. Barstow; two children of Mr. Wood; a daughter of Aaron Southard, all of Haverhill; Mr. Casson, of Bath; Ruth Willey, of Warren; Henry Bartlett, Bath; Croydon Sleeper, Corinth; Vt.; and others whose names are not given.

INSURRECTION AT DOMINICA. — Captain McLeod, of the Brig Nova Scotia, arrived at Liverpool, N. S., from Dominica, announces that on the 6th ult. martial law had been proclaimed, in consequence of a rise among the blacks, about 300 being assembled near the town One of the leading inhabitants had his horse cut down under him, and was himself so severely wounded that his life was despaired of. Several blacks had been shot down, and great excitement and confusion prevailed.

THE COTTON MANUFACTURE. The Providence Journal states that upwards of 100,000 new spindles are contracted for in Rhode Island; and preparations are making for building mills in Fall River, to operate about 50,000 more.—In Lowell, Manchester, N. H., and in various other places, we hear that there exists a corresponding spirit for new adventures in this branch of industry.

Mr. M. W. Danforth was robbed of $280 the other night, at the Providence Hotel. The money was taken from his pantaloons pockets, which he had placed near his pillow, on retiring for the night. Other boarders in the house were robbed the same night. [Providence Gazette.

PICKPOCKETS. A Mr. L. Plerown, merchant of Chicopee Falls, in this State, had his pocket picked in this city on the evening of the 4th inst. while witnessing the exhibition of fireworks on the Common, of $1,400.

The Providence conference of the Methodist Episcopal church commenced its annual session at Newport on the 3d of July, Bishop Hedding presiding, Rev. David Patten, of Nantucket, secretary.

Mr. McDuffie has reconsidered his resolution to resign his seat in the Senate of the United States. He will retain it until the close of the next session.

MANNERS.—With virtue, capacity and good conduct, one still can be insupportable. The manners, which are neglected as small things, are often those which decide men for or against you. A slight attention to them would have prevented their ill judgments. There is scarcely anything required to be believed proud, uncivil, scornful, disobliging—and still less to be esteemed quite the reverse of all this.

☞ THE UNION PASTORAL ASSOCIATION will meet on Tuesday, July 16, at the house of Rev N. S. Folsom, in Haverhill, at 11 o'clock. A. M.
jy13 SAMUEL OSGOOD, Secy.

☞ TEACHERS' SOCIAL UNION. The next meeting of this Association will be held at the Warren Street Chapel, on Monday evening, the 15th inst, at 8 o'clock.

Question.—'How shall the Sunday School teacher improve in the spirit and practice of prayer?'

ARTEMAS CARTER, Secy.
Boston, July 9, 1844.

☞ NOTICE. The Worcester Association will meet at Lancaster on Tuesday, the 16th inst at 5 o'clk P. M. RUFUS P. STEBBINS, Scribe.

MARRIAGES.

In this city, 3d inst, by Rev R. C. Waterston, Mr William Duff, Jr, to Miss Hannah Chandler.

By Rev Mr Huntington, Mr Samuel Tilton, Jr. to Miss Ann A. Fernald.

On Monday morning, by Rev Mr Lothrop, Mr Thos. T. Ordway to Miss Susan B., daughter of David Woodman, Esq, all of Boston.

On Monday morning, at Brattle street Church, by Rev Dr Parkman, Mr Joseph Nason to Miss Sarah C. daughter of George Darracott, Esq.

In Brookline, July 3, Mr J. B. Hale to Miss Sophia T. Spear of Boston.

In Danvers, 5th inst, by Rev Mr Bulkley, Wm L. Weston, Esq, to Miss Louisa Page.

In West Bridgewater, 4th inst, Mr Seth H. Rice to Miss M. Caroline Mandell.

In Worcester, 7th inst, Mr George Evans to Miss Maria E. Jenkins.

In Leicester, July 3, Mr James Gould of Worcester, to Miss Charlotte Parker of L.

In Quincy, Mr Ephraim Green of Q. to Miss Eunice J. Richardson of Dorchester.

In Northboro', 19th ult, by Rev J. Allen, Stephen H. Hunt to Susan H. Brigham.

In Bradford, Mr George W. Chaplin of Georgetown, to Miss Charlotte E. daughter of Hon Jeremiah Spofford, of B.

DEATHS.

In this city, 6th inst, Celia, daughter of James and Amelia Warren, 11 yrs 7 mos.

June 23, Mrs Hannah Nicholson, formerly of Plymouth, 76.

July 4, Mrs Jane Loring, 70.

In Charlestown, 7th inst, Mr Laban Turner, 61.

In East Cambridge, July 4, Mary, widow of Mr Win Masters of Boston, 101 yrs and 3 mos.

In Reading, on Sunday morning last, suddenly, Mrs Mary, wife of Mr Wyman Weston, 74, formerly of Woburn.

In Pepperell, July 5, John Gilbert, youngest son of John and Nancy Lowell, 6 months.

In Newburyport, June 21, Mr J. Henry Morss, son of the late Rev Dr Morss of N, 26.

In Boxford, Mr Nathan Andrews, 89.

In Northboro', June 1, Maria Fay, wife of Christopher C. Eames, and eldest daughter of Benj. Rice, 27.

In South Abington, 20th ult, Sarah, wife of Mr Jacob Dyer, and daughter of Rev Samuel Niles, 67.

In Worcester, July 3, Mr Norman S. K. Small of Provincetown, 24.

July 1, Susan, wife of Abiel Jaques, Esq, 58.

In Cumberland, 20th ult, Col John S. Dexter, a distinguished officer of the revolution, in the 91st year of his age.

In New York, July 4, of consumption, Mr Henry A. Ingalls, 21. His remains were to be taken to Salem, Mass. for interment.

In New Orleans, 22d ult, Mr Samuel C. Hartwell, of Bedford, Mass, 34.

In Paris, June 15, Mr Joseph Baker Eveleth, 25, eldest son of Joseph Eveleth, Esq. of Boston, and of the house of N. F. Cunningham & Co.

In Evansville, Ind., June 29, Major Jervis Cutler, son of the late Rev Manasseh Cutler, who was 52 yrs pastor of the Cong. Church in Hamilton, Mass.

TOWNSEND FEMALE SEMINARY. The annual examination will take place on Wednesday, July 31, commencing at 8 o'clock, A. M. On the evening previous, an address will be delivered before the 'Literary and Education Society,' connected with the Seminary, by Rev R. W. Cushman, of Boston.

The Fall term will commence on the last Wednesday in August, and will continue thirteen weeks.—Miss Ruth S. Robinson, who, for several years past, has so successfully served the Institution, as its Principal, having expressed her determination to retire from the office at the close of the present term, the Trustees are happy to announce that they have secured the services of Miss Althea Train of Framingham, who will enter upon her duties as principal at the commencement of the Fall term. Miss Train brings with her the best recommendations. The public may rest assured that every exertion will be made on the part of the Principal and the Trustees to sustain the high character which the Seminary has attained under the management of its present Principal.

By order of the Trustees.
A. G. STICKNEY, Sec'y.
Townsend, July 13, 1844. 5tis

THE LIVING AGE, for July.
—CONTENTS—
Lost Jager; Bishop White; The Polka; Swallows on the Eve of Departure; Rise and Fall of the Great Lakes; Napoleon and the Poet de Lille; Columbus; Hair Cutting; Miss Sarah Martin; Popular French Songs, No. 1, Malbrough; Mexico, as it was, and as it is; Brigands in Spain—Pleasant Travelling; Despatches of the Duke of Wellington; Fair Annie McLeod; Mistresses, Masters, and Servants; Groans of the Infernal Genii; James Wadsworth; Madame de Girardin; Jenny's First Love Letter; Susan Oliphant—A True Tale; Charlotte Corday; Naebody Kens Ye; Wanderings of a Journeyman Tailor; The Summer Midnight; Congress of Vienna.
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For sale by JAS. MUNROE & CO., 134 Washington street. jy6

MONTHLY RELIGIOUS MAGAZINE, for July, just published by L. C. BOWLES, 118 Washington st.
—CONTENTS—
The Presidential Election:
Godly Fear, True and False:
Poetry at the Collation:
Patience not a small Virtue:
The Tongue, a Sermon, by Rev W. H. Furness:
Christian Example:
The Best Gift:
An Excuse for Neglecting the Lord's Supper.
Intelligence.
Ordination at

POETRY.

[From the New World.]

EDITH.

Robed in strange beauty, she comes back to me,
A shadowy vision from the spirit-land;
From eve till morn her phantom shape I see,
Beck'ning me ever with her moonlight hand.

Beloved Edith! dost thou come to breathe,
Once more thy music on mine earthly ear?
Around my heart, in passion-folds, to wreathe
Mem'ries that still are all too deeply dear?

Forbear the task! for earth grows dark to me;
And shadows, deeper than my soul can bear,
Sweep o'er it off, like tempests o'er the sea,
To leave all desolate and sunless there.

Tell me, sweet spirit! do they pass away—
These mournful shadows—in the land of night?
Or linger onward through the heavenly day—
The only darkness where all else is bright?

Are the unuttered yearnings which are nurst
Here, by the restless spirit, answered there?
Hath heaven a fountain for the quenchless thirst
Which through earth's weary pilgrimage we bear?

Thy guest was beauty—such as we behold
Not while Time's fetters clog the spirit's wing:
A pure ethereal—thou didst spurn the mould
Of earth, and closer to the heavenly cling.

In the pale clouds which wander through the sky—
In the bright stars, that mid their orbits burn,
And light the spirit through the upturned eye—
Beauty thou saw'st few others can discern.

The first, frail flowers—sweet nurslings of the spring—
The drooping snow-drop and the violet fair,
To thy young heart a sudden thrill could bring
A gushing joy, too rapturous to bear.

Yet did thy spirit, like a fettered dove,
Its bright ideal struggle still to gain;
Till the fond searcher, on the brow of Love,
Found it at length, and broke its weary chain.

Now, I believe, no cloud obscures thy sight—
No gliding spectre darkly steps between
The beautiful and thee: but, robed in light,
All thy soul yearned for by thine eye is seen.

Ay, by the lustre of thy starry brow—
The seraph-beauty on thy cheek imprest—
The joyous beams that through thy soft eyes glow—
Edith! beloved! I know that thou art blest.

Spirit celestial! linger round me still,
With all the beauty thou hast sought and found,
And the deep urn within my bosom fill
From those bright rays which circle thee around.

Thy guest is mine! and thou my soul wilt teach
Through what blest paths to seek its lofty goal;
Lead me still on, and up, until I reach
The land where beauty ever fills the soul!

New York, June 25, 1844.

MISCELLANEOUS.

The Two Purses.

Boston the Athens of America, the Yankee city, the city of notions, most of my readers doubtless know from personal observation to be thus appropriately named. The first title she well merits in consideration of the liberal encouragement of literature and fine arts; the second, too, for the peculiar genius and character of her population, and though we may look upon the backwoodsman of New England as the real specimen of the Yankee, the native Bostonian is the acknowledged representative of the tribe (if I may so speak,) abroad; and the third title is merited from the fact of the never-tiring inventive genius of its inhabitants.—Possessing a population of nearly an hundred and twenty thousand, she is yet free in a great measure, compared with her sister cities in the union, from the horde of vices and evil customs that prevail at the South and West. The gambler here accomplishes his purpose in secret; there are no public billiard rooms, no masquerade balls or resorts of infamy, and though all these evils exist in a greater or less degree as in all largely populated places, yet so hidden as not to come before the eye of innocence, or tempt those who do not take the preliminary steps to vice.

Boston, courteous reader, the Yankee city of Massachusetts Bay, shall be the locale of our tale. There is a portion of the west part of the town here, as in London, occupied, by the more opulent of the inhabitants, being in the immediate neighborhood of the Common, as it is called. The vicinity is the aristocratic section of the city. You will not find this spirit of pride or aristocracy to consist of the same ingredients as constitutes that grade of society in the old country; there birth alone establishes the claim to distinction, while here the most potent agent, money, is the most powerful. Ah, in this boasted free country, gold is the leveller of all ranks, forming for itself a Kingdom from out the Republic which it rules with a rod of iron, though in this Yankee city, genius and intellect are far more readily appreciated than in other parts of the State.

It was a cold winter night, and the wind whistled shrill through the bare limbs of the giant trees that lined the Mall. The ground was covered with snow, upon whose sparkling surface the light of the moon fell with dazzling splendor, studding the encrusted ground with brilliant diamonds. As the Old South clock struck nine, a young man closely wrapped in his cloak, sought the shade of one of the large trees in the park, from whence he watched the coming of numerous carriage loads of gaily dressed people of both sexes, who entered one of the princely houses in Beacon street. Through the richly stained glass windows, the gorgeous light issued in a steady flood, accompanied by the thrilling tones of music from a full band; the house illuminated at every point, seemed crowded with gay and happy spirits. The stranger still contemplated this scene—his cloak, which until now had enveloped the lower part of his features, had fallen, discovering a face of striking manly beauty, a full dark eye, with arching brows, and short curling hair, as dark as the raven plumage, set off to a great advantage his Grecian style of feature—a becoming moustache curled about his mouth giving a decided and classic appearance to the whole face. The naval button upon his cap, showed him to belong to that branch of our national defence.

"Shall I enter," said he thoughtfully to himself, "and feast my eyes upon charms I can never possess? Hard fate, that I should be so bound by the iron chains of poverty,—yet am I a man, and have a soul as noble as the best of them. We will see," he said, and crossing over to the gay scene, he entered the hall. He cast off his overshoes, handed his cloak and cap to a servant, and unannounced, mingled with the beauty and fashion that thronged the rooms. Gradually making his way among the crowd, he sought a group in whose centre stood a bright and beautiful being, the queen in loveliness of that brilliant assembly. The "bloods" of the West End thronged about her, seeking for an approving glance from those dreamy blue eyes: half abstracted, she answered or spoke upon the topics of conversation without apparent interest. Suddenly she started, and blushing deeply, dropped a half courtesy in token of recognition to some one without the group. Her eyes, no longer languid, now sparkled with animation, and as our naval friend entered the group about her, she laid her tiny gloved hand within his, saying:

"Welcome, Ferris, we feared your sailing orders had taken you to sea this bleak weather."

"We should not have lifted anchor without first paying tribute to our queen" was the gallant reply.

A titter ran through the circle of exclusives at his appearance among them, but when the lady approved, there was no room for complaint.

"Strange familiarity!" said one young fellow to another, "what pretensions can he have here?"

"And Miss H—— called him by his given name too," said another; "rather familiar that—wonder what the old man would say to it!"

"What scene does that painting represent?" inquired a lady friend at this moment of Anne H——

"I think it is an Italian picture," replied the fair girl.

"Spanish, I should say," observed he who first questioned the appearance of Ferris.

"Evidently Spanish," said another exquisite, "though I regret to differ from Miss H——."

"You err," said Ferris, turning to the two gentlemen, "the lady is right. It is an Italian scene, as you will discover by a closer examination of the costume of the figures."

"Pray, do you establish yourself as an umpire in this case," retorted one of those who had pronounced the piece to be a Spanish scene.

"I contend that you are wrong," said the other, seeking some cause for difference, and desiring to "show up" the unpretending Lieutenant.

"Pardon me, ladies," said Ferris, taking no notice of the insult from the speakers, "I saw that painting in the studio of Isola at Genoa, a few years since, and know from its author that it represents a street scene of that Italian city, otherwise I should nothave spoken."

"Ah you have great advantage over us all in having travelled so extensively, Mr. Harvard," said Anne H——, desirous to restore good feeling.

The gay scenes of the night wore on: several times had Ferris Harvard completely put at fault the shallow brained fops around him, placing them in any thing but an enviable light.

Ferris Harvard was a Lieutenant in the Navy, and depended entirely upon his pay as an officer to support a widowed mother and younger sister, to both of whom he was devotedly attached.—His father, a self-made man, had once been a successful merchant, who sailed and freighted some of the heaviest tonned vessels that left the port of Boston—but misfortune and sickness overtook him, and he sunk into his grave leaving his only son to protect his mother and sister from the wants and ills of life. Ferris had enjoyed a liberal education, and having entered the navy as a midshipman, had risen to a lieutenancy by reason of his superior acquirements and good conduct. His profession had led him to all parts of the world, and he had carefully improved his advantages—though constrained, by reason of his limited means, to the practice of the most rigid economy.

He had met with the only daughter of Harris H——, one of the wealthy citizens of Boston, at a fete given on board the ship to which he belonged, and had immediately become enamored of her, but he well knew in his own heart that the difference in their fortunes formed a barrier to his wishes. He had been a casual visitor for several months'subsequent to the time our story commences, at the house of the H—— family.

"I must think of her no more," said Ferris to himself, "if I am thus sneered at by her friends for merely offering her ordinary civilities, with what would her austere parent receive a proposition for her hand, from one so poor and unknown!"

Harris H—— was indeed a stern old man, and yet he was said to be kind to the poor, giving freely of his bounty for the relief of the needy. Still was he a strange man; he seldom spoke to those about him, yet he evinced the warmest love for his only child, and Anne, too, loved her father with an ardent affection. His delight was to pore over his library, living as it were in the fellowship of the old philosophers. On several occasions when Ferris was at his house and engaged in conversation with Anne, he had observed the old man's eye bent sternly upon him, when his heart would sink within him and he would awake to a reality of his situation.

Ferris was one evening in Beacon street, at the house of Mr. H——, where, spite of the cold reception he received from those he generally met there, he still enjoyed himself in the belief that Anne was not indifferent to his regard. He had been relating to her by her request his experience with different national characters with whom he had met, speaking of their peculiarities, and describing the various scenic effects of different countries. Anne sat near a sweet scented geranium, whose leaves she was most industriously engaged in destroying. Ferris bending close to her ear, said,

"Anne, will you pluck me that rose, as a token of affection? you must know how ardent is mine for you—or stop, dearest, behind it blows the Candy Tuft. You know the mystic language of both, will you choose and give me one?"

"Hush! hush! Ferris," said the blushing and trembling girl, *handing him the rose.*

This passed when the attention of the company present was drawn to some engaging object. Never before had Ferris received any evidence of Anne's love, save from her tell-tale eyes.—The flower was placed next his heart, and he left the apartment. He had proceeded but a few steps from the house when he was accosted by a poor mendicant clothed in rags, who was exposed at that late hour of the night to the inclemency of the season.

"Pray, sir," said the beggar to Ferris, "can you give me a trifle? I am nearly starved, and chilled through by this night air."

Ferris, after a few moments conversation with the beggar, (for his was not the heart to turn away from the sufferings of a fellow creature,) was convinced of his worthiness and handing him a purse containing five or six dollars, he urged him to seek immediate shelter and food. The beggar blessed him and passed on.

A few nights subsequent to this occasion, he was again at her father's house. Mrs. H——, Anne's mother, received him as she did most of her company, with a somewhat constrained and distant welcome. Being a woman of no conversational powers, she always retired quite early, conducting her converse with society in the most formal manner. Ferris was much surprised that Mr H—— had taken no particular notice of his intimacy at his house, for he very seldom saw him, and when he did so, he would see the old man's eyes bent sternly upon him in any thing but a friendly or inviting spirit. In this dilemma he was at a loss what course to pursue; heretofore he had despaired of ever gaining Anne's acknowledgement of affection for him, and now that he had succeeded in this he was equally distant from the goal of his happiness, for his better judgment told him that the consent of her parents could never be obtained. On this occasion he had taken his leave as usual when he was met by the beggar of the former night, who again solicited alms, declaring that he could find no other to assist him, and that the money he had before bestowed upon him had been expended for food and rent of a miserable cellar where he lodged.

Again Ferris placed a purse in the poor man's hands, at the same time telling him that he was himself poor, and constrained to the practice of rigid economy in the support of those dependent upon him. He left the beggar and passed on his way, happy in having contributed to the alleviation of human suffering.

Not long subsequent, Ferris called one evening at the house of Mr. H——, fortunately found Anne and her father alone, the former engaged upon a piece of embroidery of a new pattern, and the latter poring over a volume of ancient philosophy. On his entrance the old gentleman took no further apparent notice of him than an inclination of the head and a "good evening, sir." He took a chair by Anne's side, and told her of his love in low but ardent tones, begging permission to speak to her father upon the subject.

"Oh he will not hear a word of the matter, I know," said the sorrowful girl. "No longer since than yesterday he spoke with me relative to a connection with R——; I can never love but one, said the beauty, giving him her hand.

Ferris could bear this suspense no longer; in fact the hint relative to her alliance with another, spurred him to action. He proceeded to that part of the room where Mr. H—— sat, and after a few introductory remarks said,

"You have doubtless observed, sir, my intimacy in your family for more than a year past. From the fact that you did not object to my attentions to your daughter, I have been led to hope that it might not be wholly against your wishes. May I ask, sir, with due respect, your opinion in the matter?"

"I have often seen you here," replied Mr. H——, "and have found no reason to object to your visits, sir."

"Indeed, sir you are very kind. I have neither fortune nor high rank to offer your daughter but still, emboldened by love, I ask you for her hand."

The old gentleman laid by his book, and removing his spectacles, asked.

"Does the lady sanction this request?"

"She does."

'Have you thought well of your proposal?'

'I have.' 'And you ask——?'

'Your daughter's hand.'

'It is yours,' said the old man.

Ferris sprang astonishing to his feet, saying—'I hardly know how to receive your kindness, sir: I had looked for different treatment.'

'Listen, young man,' said the father; 'do you think I should have allowed you to become intimate in my family without first knowing your character? Do you think I should have given this precious child (and as he spoke he placed her hand in Ferris's,) to you before I had proved you! No, sir; out of Anne's many suitors from the wealthy and high in society, I long since selected you as one in whom I could feel confidence. The world call me a cold calculating man; perhaps I am so; but I had a duty to perform to him who had entrusted me with the happiness of this blessed child; I have endeavored to discharge that trust faithfully; the dictates of pride have been counter balanced by a desire for my child's future happiness. I chose you first—she has since voluntarily done so. I know your life and habits, your means and prospects—you need tell me nothing. With your wife you will receive an ample fortune; the dutiful son and affectionate brother cannot but make a kind husband. But stay,' said the old man, 'I will be with you in a moment, and he left the lovers together.

"The story of your marriage with R—— was only to try your heart, then, and thicken the plot!" said Ferris to the blushing girl.

At this moment the door opened, and the old beggar, whom Ferris had twice relieved, entered. Stepping up to Ferris, he solicited charity. Anne recoiled at first at the dejected appearance and poverty-stricken looks of the intruder, while Ferris asked in astonishment how he had gained entrance into the house. In a moment the figure rose to a stately height, and casting off the disguise it had worn, discovered the person of Anne's father!

The astonishment of the lovers can hardly be conceived.

'I determined,' said the father, addressing Ferris, 'after I had otherwise proved your character, to test one virtue, which of all others is the greatest—CHARITY. Had you failed in that, you would also have failed with me in this purpose of marriage. You were weighed in the balance, and not found wanting: here, sir, is your first purse; it contained six dollars when you gave it to the poor beggar in the street—it now contains a check for six thousand; and here is the second, that contained five dollars, which is now also multiplied by thousands.—'Nay,' said the old man, as Ferris was about to speak, 'there is no need of explanation—it is a fair business transaction.' This was of course all a mystery to Anne—but when explained, added still more to her love for her future husband.

Ferris and Anne were soon married, and one stately mansion in Beacon street still serves as a home for mother, sister, wife AND ALL. Gossip said, (and gossip said truly for once,) that old Mr. H——, having money enough, had not sought to add more to the fortune he should leave his child, by forming for her an alliance with gold, but had sought and found what was far more valuable, true merit.

'And now abideth faith, hope, charity, these three—but the greatest of these is Charity.'

THE INFANT SUFFOCATION WITH KNOWLEDGE SYSTEM.

"Oh! the sunny, sunny hours of childhood,
How soon—how soon they pass away!"

Very! There *was* a time when we had children. The time is past, or is fast passing. The boys are premature mockeries of men—the girls, something between a doll and a stunted woman. The schoolmaster is abroad and also the school-mistress, besides tutors and governesses.

Shortly after the children are weaned, they commence educating them. While the brain is yet in a soft, pulpy state, they load it with heavy facts and hard names, to its serious detriment during the remainder of its mundane existence. The ancient Grecian commenced with carrying a calf upon his back a few hours every day so that when the calf gradually grew into a bullock, he carried the bullock with as much ease as he had done the calf.—This is now the education principle. They lay a few leaves of Cyclopædia or Encyclopædia on a child's tender brain, and keep adding thereunto day by day, expecting that when he is a man he will carry the thirty volumes with perfect ease, without considering that in the attempt they may crush all sap and freshness out of that brain, rendering it as flat as a pancake, and "dry as the remainder of a biscuit."

Now is this wholesome—is it natural?—Is it fair—is it humane, that a child should be cheated out of its childhood, and sent to learn the "use of the globes" before it has learnt to play at marbles? Or is it to be expected that this early forcing and hot-bed system can produce as healthy plants as if they had been allowed to grow in the free air and open sunshine? Oh! in place of sending a child to school at three or four years, let it enjoy three or four more years of healthy ignorance. Curb not its young freedom; abridge not its first holidays; cage not the pretty bird too soon! Change not the free air of heaven for the pent-up atmosphere of the "seminary;" the gentle murmur of the winds for the dull hum of the prison-house. We were children ourselves once. Let us have a fellow-feeling for the young rogues. Let kind dame Nature nurse them a few years longer.—There will be fewer ricketty limbs and ricketty intellects.

And does a child learn nothing because it has not its primer in its hand? Certainly it does. Every hour of its little life it is learning; it cannot help it. The flower that blows, the springing grass, the withered leaf, the running water, the birds that hop across its path, and the thousand sights of the fields and woods, or even the squares or suburbs of a city, cause it to think and question. The wind, as it blows, the falling rain, the fleecy snow, the sharp frost making firm the unstable water, the thunder peal, the sun that shines by day, and the moon that steals into the dark sky at night, all and each arouses its infantile wonder and young curiosity. Let it then have a few years of pleasant natural education before it commences its painful artificial one. Let it, as St. Paul says, when it is a child, "think as a child, and act as a child," and in due and proper season, no doubt of it, it will "put away childish things."

But we are bent upon doing too much. No time has to be wasted. We cannot be content with healthy natural children, possessed of information proper to their years, we must have prodigies—or parrots. Miss prates of planetary systems whilst her fingers itch to make doll's frocks, and Master is taught philosophy (heaven save the mark) before he has learned to curb his appetite for plum-pudding. And what are the precious results? A breed of pert, precocious things for foolish mammas and dunderheaded papas to exhibit after dinner before their silently-enduring, but inwardly-blaspheming guests.

A fine way it is to learn a child humility, to cram its little head with hard, dry names, dates, and facts, which, though its memory may retain, its yet weakly intellect cannot by any possibility digest or turn into knowledge, but which names, dates, and facts it is very likely to discover full-grown people know nothing about, having never known, or having long since forgotten them. A very pretty way. But it is not your dull or ordinary children, who simply learn to babble about a multitude of things they do not understand, that are so much to be pitied. It is the naturally fine, apt, intelligent child that is the most inhumanly victimized. It is quick to learn, and its quickness is praised. The craving after knowledge enters its young breast, and instead of being repressed or carefully regulated, it is excited and fed by the wonder and approbation of all who come in contact with the juvenile prodigy. To add to the evil, more pains are taken with it by its teachers than with ordinary children; it is better than an advertisement to them; a living proof of the efficiency of their instructors; its gratified parents are grateful for their assiduity, and with the best intentions on their part, its little brain is daily and hourly stimulated with mental brandy, no less hurtful to that organ, according to the best medical authorities, than the spirit itself would be. Such children are generally of a delicate constitution—

"So wise so young, they say, do ne'er live long;"

and some fatal disease, proceeding from that poor o'er wrought brain, carries it off amid the tears and lamentations of its well-meaning destroyers. Or if it does live, ten to one that it naturally fulfils the promise of its childhood. Commonly its intellect waxes feeble, instead of gradually strengthening and expanding, and it is often outstripped in after life by far duller, and therefore less abused children.

And of what use to them is two-thirds of the (so called) knowledge with which they are burdened to the ruin of health and exclusion of enjoyment. A young girl, for instance. Of what utility to her in after life is the smattering of geography, astronomy, botany, zoology, ornithology, or any ology which she may pick up. Is it not a more interesting fact to her that her pet dove is the emblem of true love, than that it is of the genus *Columba*, and she can derive pleasure from the beauty and fragrance of flowers, endeared to her by their common name and associations, and feel their moral purity, without bothering her little head about the cramp titles with which Linnæus and others may disguise them. Is she ever likely to call the "Forget-me-not" by its latin name? And what to her is the use of the globes, without her lover is to be a sailor, and then she probably mistakes latitude for longitude, and longitude for latitude? What to her is the planetary system, that caused her so many hours of trouble and perplexity, unless she affects a soldier, and has a curiosity to know when Venus and Mars are likely to come in conjunction; and what again to her is the ring of Saturn in comparison with one of smaller dimensions? Will the signs of the zodiac give her any idea of the fashions? and what cares she now about the distance of Georgium Sidus from the earth she treads? These things were troublesome to her when she was a girl at school; they cheated her of her ball, and skipping-ropes, and scamper in the fields; but that is over now. She is a woman—*she has done with them.*

And are not our boys equally taught too early and too much? They are poring over the rudiments when they should be bracing their young limbs with healthful exercises, and they are studying the fragments and tail ends of sciences (soon to be forgotten) when they should be imbibing the rudiments of learning. Why should we be in such a haste to inflict the pains of education and the penalties of imprisonment upon the young varlets? It dulls or overtaxes their brain, and checks the healthful current of their blood. They must learn, but let it be in due season. It makes one sad to see a fine little fellow sent to study Euclid, at the age when he should be reading Robinson Crusoe; and it equally does a man good to see such a one enjoying his young existence in an appropriate manner. Few there are who cannot enter into the feeling so finely given in the very beautiful lines of an American poet, commencing—

"There's something in a noble boy,
A brave, freehearted, careless one,
With his unchecked, unbidden joy,
His dread of books and love of fun,
And in his clear and ready smile,
Unshaded by a thought of guile,
And unrepressed by sadness—
Which brings me to my childhood back,
As if I trod its very track,
And felt its very gladness."

Then let the children have their play out.

A SKETCH OF WESTERN MISSIONARY LIFE.

BY MRS. H. B. STOWE.

'Mother's sick and *I'm* keeping house!' said a little flaxen-headed girl, in all the importance of seven years, as her father entered the dwelling.

'Your mother sick! what's the matter?' inquired Mr. Stanton.

'She caught cold washing, yesterday, while you were gone;' and when the minister stood by the bedside of his sick wife, saw her flushed face, and felt her feverish pulse, he felt seriously alarmed. She had scarcely recovered from a dangerous fever when he left home, and with reason he dreaded a relapse.

'My dear, why have you done so?' was the first expostulation; 'why did you not send for old Agnes to do your washing, as I told you?'

'I felt so well, I thought I was quite able,' was the reply, 'and you know it will take all the money we have now on hand, to get the children's shoes before cold weather comes, and nobody knows when we shall have any more.'

'Well, Mary, comfort your heart as to that, I have had a present to day of twenty dollars—that will last some time. God always provides when need is greatest;' and so, after administering a little to the comfort of his wife the minister addressed himself to the business of cooking something for dinner for himself and his little hungry flock.

'There is no bread in the house,' he exclaimed, after a survey of the ways and means at his disposal.

'I must try to sit up long enough to make some, said his wife faintly.

'You must try to be quiet,' replied the husband. 'We can do very well on potatoes. But yet,' he added, 'I think if I bring the things to your bedside, and you show me how to mix them, I could make some bread.'

A burst of laughter from the young fry chorused his proposal; nevertheless, as Mr Stanton was a man of decided genius, by help of much showing, and of strong arms, and good will, the feat was at length accomplished in no unworkmanlike manner; and while the bread was put down to the fire to rise, and the potatoes were baking in the oven, Mr Stanton having enjoined silence on his noisy troop, sat down, pencil in hand, by his wife's bed, to prepare a sermon.

We would that those ministers who feel that they cannot compose without a study, and that the surest and pleasantest room in the house, where the floor is guarded by the thick carpet, the light carefully relieved by curtains, where papers are filed and arranged neatly in conveniences purposely adjusted, with books of reference standing invitingly around, could once figure to themselves the process of composing a sermon in circumstances such as we have just painted. Mr S. had written his text, and jotted down something of an introduction, when a circumstance occurred, which is almost inevitable in situations where a person has any thing else to attend to—*the baby woke.* The little interloper was to be tied into the chair, while the flaxen-headed young house keeper was now installed into the office of waiter in ordinary to her majesty, and by shaking a newspaper before her face, plying a rattle, or other arts known only to the initiated, to prevent her from indulging in any unpleasant demonstrations, while Stanton proceeded with his train of thought.

'Papa! papa! the tea kettle! only look!' cried all the younger ones, just as he was beginning to abstract his mind.

Mr Stanton rose, and adapting part of his sermon paper to the handle of the tea kettle, poured the boiling water on some herb-drink for his wife, and then recommenced.

'I shan't have much of a sermon!' he soliloquised, as his youngest but one, with the ingenuity of common children of her standing, had contrived to tip herself over in the chair and cut her under lip, which, for the time being, threw the whole settlement into commotion; and this conviction was strengthened by finding that it was now time to give the children their dinner.

'I fear Mrs Stanton is imprudent in exerting herself,' said the medical man to the husband, as he examined her symptoms.

'I know she is,' replied the husband, 'but I cannot keep her from it.'

'It is absolutely indispensable that she should rest and keep her mind easy,' said the doctor.

'Rest and keep easy'—how easily the words are said, yet how they fall on the ear of a mother, who knows that her whole flock have not yet a garment prepared for winter, that hiring assistance is out of the question, and that the work must all be done by herself—who sees that while she is sick, her husband is perplexed and kept from his appropriate duties, and her children despise his well meant efforts, suffering for the want of those attentions that only a mother can give; will not any mother so tried, rise from her sick-bed before she feels able, to be again prostrated by her over exertion, until the vigor of the constitution year by year declines, and she sinks into an early grave? Yet this is the true history of many a wife and mother, who in consenting to share the privations of a Western minister, had as truly sacrificed her life as ever did a martyr on heathen shores. The graves of Harriet Newell and Mrs. Judson are hallowed as the shrines of saints, and their memory made a watchword among christians; yet the Western valley is full of green and nameless graves, where patient long enduring wives and mothers have laid down, worn out by the privations of as severe a missionary field, and 'no man knoweth their sepulchre.'

DANIELL & CO.,
201 WASHINGTON STREET,

HAVING completed the alterations in their Store would give

NOTICE TO THEIR CUSTOMERS,

that they have again opened with a

Fresh Stock of Spring Goods,

and they will receive by future arrivals of the

STEAMSHIPS AND FRENCH PACKETS,

every new style of

LONDON AND PARIS GOODS.

They have added to their establishment a large

SHAWL ROOM,

and will be enabled to offer as handsome an assortment of SHAWLS as can be found in the city.

A beautiful assortment of new styles

COL'D DRESS SILKS.

Superior make of *Black and Blue Black SILKS AND BOMBAZINES, RICH MOUSLIN DE LAINES, BARAGES, BALZORINES, ADRIANOPLES, PRINTED MUSLINS, LAWNS, &c. &c.*

They still keep their usual stock of LINENS, and having paid particular attention to this article for several years, they feel confident that the styles they offer are such as will give satisfaction.

Constantly on hand every article of

MOURNING GOODS.

COTTONS and FLANNELS of the best manufacture.

LINEN CAMBRIC HDKFS, of every price and quality.

BLANKETS QUILTS, LINEN DAMASKS, and DAMASK TABLE CLOTHS, NAPKINS, and every other article of

HOUSEKEEPING GOODS.

Purchasers may depend upon buying every article as low as it can be obtained in any other Store in the city. The lowest price will always be named, as ONE PRICE is strictly adhered to.

DANIELL & CO.,
WHOLESALE AND RETAIL DEALERS,
201 WASHINGTON STREET.
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SPRING GOODS.

C. MESSINGER

RESPECTFULLY invites the attention of purchasers to his Large Stock of Housekeeping and other

DRY GOODS,

At 177 Washington Street,

Where he is daily receiving new Spring Goods from Auction and otherwise, which he engages shall be sold at the *Lowest Market Prices*, comprising a great variety of

LINENS,

—of different textures—such as—

5-4, 6-4, 10-4, 12-4 Linen Sheetings,
Pillow Case Linens, 7-8 and 4-4 Linen Shirtings,
Richardson's undressed Linens,
6-4 to 10-4 Linen Damasks,
6-4 to 10-4 Linen Damask Table Cloths,
Satin Damasks and Cloths,
Satin Damask Napkins, Damask Doylies,
Bird's-eye Diaper, Scotch Diaper,
Shaker Diaper, Russia Diaper, Huccabuc Diaper.

CRASH—Brown damask Table Cloths, brown damask Crumb Cloths.

DOWLAS—Window Shade Linen, Linen Cambrics, Linen Cambric Hdkfs, Linen Lawns, brown and slate Linens.

Also, embossed Table Covers, do Piano do, Worsted Damask do, colored cotton do, Toilet Table Covers, Fruit Doylies.

BATH WHITNEY AND ROSE BLANKETS—Crib Blankets, Power Loom Quilts, Imperial Quilts, Counterpanes, Comforters, Furniture Dimoty, Cotton Fringes, Tickings, Jeans, Drillings, Cambric and Muslins, Bishop Lawns, stripe and check Muslins.

COTTON SHEETINGS and SHIRTINGS, from the best manufactures.

3-4, 7-8, 4-4, 5-4, 6-4 UNSHRINKING FLANNELS, English Flannels, Gauze Flannels.

DRESS and CLOAK GOODS—French and Italian Silks, Alepines, Muslin de Laines, Alpaccas, Prints ane Ginghams, Thibet Cloths, Victoria Robes, Indiana Cloths, &c. &c. &c.

Also, BROADCLOTHS AND CASSIMERES, Summer Stuffs, for Gent's and Childrens' wear.

VESTINGS, &c. &c. tf mh23

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

NEW CARPETINGS! GEO. ALEX. BREWER is now opening at his Carpet Warehouse, No. 31 Tremont Row, his Spring supply of Carpetings and other goods in his line, among which are English Brussels Carpets of the first quality, and splendid patterns; Super three ply, Damask, Twilled and Striped Venetian; Superfine, Extra fine, Fine and Common Ingrain Carpeting, for floors and stairs; Painted Carpets of all widths; Rich Figured Bockings; Hearth Rugs, Door Mats; Carpet Bindings; Hollow, Oval and Round Stair Rods, etc. etc. All of which comprise one of the most extensive assortments in this city, and will be sold at the very lowest market prices. Purchasers are invited to call and examine for themselves. a29

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

PAPER HANGINGS. WM. P. WHITE & CO. Manufacturers of Paper Hangings, at Newark, N. J., would respectfully inform the trade and others that they are constantly supplying their Agents in Boston with a full stock of new patterns of Paper Hangings and Borders fully equal to the French, which will be sold at very low prices. The trade, builders and others, purchasers of Papers, will do well to examine their stock before buying.

SAML. B. PIERCE & CO., Agents,
mh9 3m 51 and 53 Broad st., Boston.

WINDLASS BEDSTEADS, AND ORNAMENTAL FURNITURE. A general assortment of Swelled Beam Windlass Bedsteads, constantly on hand and made to order, at lower prices, according to quality, than can be purchased at any other place in the city. For sale at the manufactory of JOSEPH L. ROSS, corner of Hawkins and Ivers streets.

Also, Ornamental or Painted and Gilt Furniture, in sets for Chambers, executed in a superior style and finish, according to any pattern ordered. m27

RADICAL CURE OF HERNIA. Dr HEATON, Member of the Mass. Medical Society and Boston Medical Association, will continue to treat and cure HERNIA or RUPTURE, VARICOCILE, &c. under almost every variety of form in which they are presented to the care of the Surgeon. Dr. H. also attends to the Medical and Surgical treatment of DISEASES OF THE EYE AND EAR.

OFFICE 7 WINTER STREET, BOSTON.
ap13 3m

NATHANIEL DEARBORN has engraved and published two very neat small Maps, on Cards, about 6 inches by 8. One is a Map of Massachusetts, and the other of New Hampshire and Vermont.

He has also published in the same style a very beautiful plan of our city. They are for sale at the Bookstores. 3i f24

HISTORY OF RELIGIOUS DENOMINATIONS. An Original History of the Religious Denominations at present existing in the United States, containing authentic accounts of their rise, progress, statistics and doctrines, written expressly for the work by eminent Theological Professors, Ministers and Lay Members of the respective denominations, 8vo; just published. For sale by WM. CROSBY, 118 Washington st. je15

MEDICATED

Vapor Bath Establishment,

—AND—

ASYLUM FOR THE SICK,

No. 12 Franklin Street, Boston.

DR. M. M. MILES would respectfully inform the public, that his house is situated in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

Dr Miles has made the study of Medicated Baths a part of his medical education: and he has found by long experience, that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed. This is particularly the case with chronic diseases, like the following, viz: salt rheum scrofula, rhematism, gout, palsy, neuralgia, tic doloreux, nervous irritability, painful and diseased eyes, sore throat, diseases of the liver, dyspepsia, costiveness, pimpled face, ring worms, erysipelas, obstinate glandular affections, dropsy, consumption, (phtisis pulmonalis,) deafness, asthma, catarrh, leprosy, cancer, gravel, female complaints in general, and all cutaneous diseases. The lungs are readily reached by inhaling the vapor of the Bath, and this will often restore them to health. The vapor of the materials used cleanses and strengthens the skin, that extensive organ which nature has provided for removing injurious matter from the system.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. They are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorating and fortifying the system; but they should be saved from the hands of quacks and ignorant men, with as much care as we would rescue pearls from the trampling of swine. They are highly recommended by some of the first Physicians in this country and in Europe. Patients can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

REFERENCES.

Phineas Capen, Esq. Probate Office,	Boston.
Nathaniel Rogers, Marlboro' Hotel,	"
George G. Smith, 186 Washington street,	"
John N. Bradley, 16 State street,	"
L. A. Huntington, 76 Washington street,	"
Samuel H. Gregory, 25 Court street,	"
A. Ball, M. D., 34 Tremont Row,	"
J. Tucker, M. D., 4 Hamilton place,	"
E. G. Tucker, M. D., 4 Hamilton place,	"
Daniel Mann, M. D., 20 Washington street, Salem.	
Kimball & Butterfield, Editors of the Essex County Whig, 9 North Common street, Lynn.	
S. Newman, Esq,	Newburyport.
Philip Cushing,	"

my25

HIGHLY IMPORTANT! All discoveries in dental science, whether Mechanical or Surgical, that tend to a practical improvement in that branch of Surgery, should be made known by all proper means, that the public may avail themselves of the benefits derivable from them. The luxuries of life, connected with other causes, either constitutional or local, have made such and inroads upon the number and health of our natural teeth, as to make it an important study with *the dental profession, to substitute others in their stead*, in a manner the least objectionable. Objections of much weight, have been urged against artificial teeth on plate, from the known fact, that large portions of brass and copper are contained in the solder that is used, for connecting the teeth with the plate. The impurity of this composition is seen after a few days, in a change of its color, to a dark dirty appearance, attended with a brassy taste